Ἐπισκοπος Ἀποστολικος,

OR THE

EPISCOPACY

OF THE

Church of *England*

Justified to be **Apostolical,**

From the Authority of the

Antient Primitive Church:

And from the

Confessions of the most Famous Divines of the Reformed Churches beyond the Seas.

Being a Full Satisfaction in this Cause, as well for the *Necessity*, as for the *Just Right* thereof, as consonant to the *Word of God.*

By the Right Reverend Father in God

THOMAS MORTON

Late Lord Bishop of *Duresme.*

Before which is Prefixed

A Preface to the Reader

concerning this Subject:

By Sir *Henry Yelverton* Baronet.

Thus saith the Lord, Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein; and ye shall find rest to your souls. Jerem. 6. 16.

Quod universa tenet Ecclesia, nec conciliis institutum sed semper retentum est, non nisi Authoritate Apostolica traditum rectissime creditur. *St. Augustin de Baptismo contra Donat. Can.* 24.

London, Printed for *J. Collins* in *Westminster-hall.* 1670

To the Moſt Reverend Father in God

GILBERT

By Divine Providence,
Lord Archbiſhop of Canterbury,
Primate of All ENGLAND, *and*
Metropolitane; and one of his
Majeſties *moſt Honourable*
Privie Council.

My LORD,

I Have often wonder'd how it comes to paſs, that the *Sacred Order* of *Biſhops* ſhould in this Iſland meet with ſo many *unreaſonable Adverſaries*; when in all the *Reformed Churches* beyond the Seas, we are counted the *only happy Nation*, who enjoy the *Purity* of *Doctrine*, with the *Primitive Government*. And I confeſs my wonder is the

more increaſed, when I conſider that the *Romaniſts* look on *our Church* as their moſt *dangerous Enemy*, becauſe we have not only the *External Glory* of a Church, but a continued *Succeſſion* of *Biſhops* (which ſome amongſt them are ſo ingenuous as not to deny) and yet theſe men amongſt us, who ſo vehemently cry down *Popery*, and ſo highly admire even the misfortunes of the *Reformed Church*, do by a ſtrange *Antiperiſtaſis*, *aſſiſt* their *Enemies*, and *deſpiſe* their *Friends*. It was a good Obſervation of that *great man* Archbiſhop *Laud*, *That Caiaphas the High Prieſt, adviſed the crucifying of our Saviour, that the Romans might not take away their Name and Nation: and yet that Counſel ſo Magiſterially given, ſo deeply*

deeply laid, and so wickedly contrived, brought on them that suddain destruction they hoped to avoid. And have not we, *My Lord,* found by sad Experience, the *inference* that Great Prelate made, *fully true?* Since the *Papists* have not only had a great harvest amongst us, but all sort of *damnable Heresies* have, like a flood, broke in upon us, and *Atheism* hath so prevailed, that if God, out of his Infinite Mercy put no stop to it, that Prediction of our Saviour will in our dayes be true, *That Faith shall scarce be found upon Earth!*

But since the times are now come, which St. *Clement* more than 1600 years ago foretold, *That there should be contention about the name of Episcopacy.* And since *Reformation* and *Purity* are the

Ἔσεσθε ἐπὶ τῷ ὀνόματι τῆς Ἐπισκοπῆς. Ep ad Corinthios, Pag. 57.

the *Pretenſes* (though *Intereſt* or *Sacriledge* are the *true Reaſons*) of *Separation* amongſt us: I have, in obedience to Your Graces commands, put out a Book written ſome years ſince by the late Learned Biſhop of *Durham*, that all men may ſee, the *great Lights* of the *Reformed Church* beyond the Seas are ſo far from *approving* the *Practices* of our *Diſſenters*, that they *commend* and *admire* our *Epiſcopal Government*; and therefore I cannot but hope, that either theſe men will return again to the *boſome* of their forſaken *Mother* the *Church*, or have ſo much Ingenuity to *deſiſt* from *deceiving* ignorant People with the great *Authority* of the *Reformed Church*.

And now, *my Lord*, I muſt humbly beg Your Pardon, that

I prefix Your *Great Name* before this Diſcourſe: But ſince 'tis the work of a *famous Biſhop*, and in defenſe of that *Order* of which in our Church *Your Grace* is the *worthy Primate*, I cannot but hope acceptance; and am very much pleaſed I have an occaſion offered me to let the World know how much I am

My LORD,

From my houſe at Eaſton Manduit *in* Northampton-ſhire, *March* 26. 1669.

Your moſt humble and very obedient Servant

Hen. Yelverton.

TO THE READER.

READER,

I Here preſent thee with a Book written ſome years ſince by that great and Reverend Biſhop Tho. Morton, Lord Biſhop of Dureſme, in the defence of that Order he bore, and for which he ſuffered ſo great indignities. And as it was his Honour to ſuffer in ſo good a Cauſe, ſo it was his great Contentment and ſatisfaction when he came to the end of his long race, that he kept a good Conſcience, though he loſt all this world afforded him for it.

It would be very ſuperfluous in this place to write an Encomium of this Great Prelate, who is farr beyond what I can do; and is already well performed by that excellent perſon Dr. Berwick late Dean of St. Pauls, who was well acquainted with him many years, and

had the happineſs once to be his Domeſtick Chaplain: I only think fit to ſay this of him, that he was an Antient Biſhop, and had all the qualifications fit for his Order, either to Adorn or Govern a Church: but above all, he was eminent for his invincible Patience under ſo many violent Perſecutions, and almoſt neceſſities; alwayes rejoycing in his Loſſes, and proteſting he thought himſelf richer with nothing and a good conſcience, than thoſe were who had devoured his goodly Biſhoprick. And certainly he that conſiders the excellency of this Prelate, with the reſt of his Brethren, who with him underwent the fiery Trial, will conclude as Tertullian *doth of the firſt Perſecution of the Chriſtians,* Non niſi aliquod grande bonum a Nerone damnatum; *Nothing but ſome great good could be condemned by ſuch men.*

Apol. cap. 5.

I muſt not omit, among the various Qualities of this great Man, *to tell thee, he was* 44 *years a Biſhop, a thing ſo extraordinary, that ſince the firſt Plantation of Chriſtianity, and conſequently of Biſhops in this Iſland, which if we believe* Baronius *was the* 58 *of our Saviour,*

Tom. 1. ad Annum 58.

Saviour, but one exceeded him; and he came not to these Dignities per Saltum, *but passed through all other inferiour Charges before he arrived at the height. And one thing is considerable in his Translation to* Coventry *and* Lichfield, *that King* James *was pleased to do it at the particular motion of that great Prelate Bishop* Andrews, *who never was known to move the King for the Preferment of any before.*

How excellent he was in Controversies, his manifold Writings against the Papists have given the World sufficient testimony; and in this he went so high, that if he believed not the Pope to be Antichrist, *he thought him very like him. And yet there was never any who more approved of the antient Customs of the Catholique Church, than himself: And of this I shall give you this particular instance. For that Ceremony of Bowing to the Lords Table at the first entrance into the Church, he did not only commend by his Practice, but publickly declared in a Letter he wrote to St.* John's *Colledge, where he had been Fellow, in behalf of a Kinsman of his, Mr.* Low, *for whom he de-*

sired a Fellowship; that he was an adversary to his Kinsman, if he refused it: His words are these: (*a*) But if this young man be averse to that posture of Bowing himself towards the Lords Table, he shall have me much his Elder altogether his Enemy. *And although our Church in her* (*b*) Canons *doth but commend this, and leaves the practice of it perfectly indifferent; yet nothing of this nature claims a greater Antiquity: For* (*c*) Clemens Alexandrinus *tells us, That by the Christians* Prayers were made towards the East. *And* (*d*) Tertullian *sayes, That the Heathens suspected the Christians worshipped the Sun, and* that their suspicion arose, because Christians prayed towards the East. *And* (*e*) *St.* Augustin, *who lived at the end of the* 4th. *Century, is very express in this custom, and withall gives this reason of it:* When (*saith he*) we stand to Prayer, we are turned to

(a) Quod si verò gestui illi flectendi se versùs Sacram Domini mensam hic Juvenis adversetur, me multo seniorem habebit sibi utiq; adversarium. Epistola ad Collegium Sti. *Joh.* Coll. *Cantabrig.*

(b) Synod 1640 Can. 7.

(c) Πρὸς ἑωθινὴν ἀνατολὴν αἱ εὐχαί. Stroma. lib. 7. p. 724 Edit. Paris.

(d) Et inde suspicio, quòd innotuerit nos ad Orientis Regionem precari. *Ap. cap.* 6.

(e) Cum ad Orationes stamus, ad Orientem convertimur unde Cœlum surgit; non tanquam ibi sit Deus, & quasi cæteras mundi partes deseruerit qui ubique præsens est non locorum spatiis, sed Majestate potentiæ; sed ut admoneatur animus ad naturam excellentiorem se convertere, *i. e.* ad Dominum. *Lib.* 2. *de Serm. in Monte.*

to the East, whence the Sun ariseth, not as if that was God's proper place, and that he hath deserted the other parts of the World, who is everywhere present, not by extension of places, but Majesty of power; but that our mind might be admonished to convert it self to the more excellent nature, that is, to the Lord. *And in that discourse which goes under the name of* Justin Martyr, (*though not so antient as St.* Justin, *yet as old as* Theodoret, *if we believe* (*f*) Rivet) *we are told* That (*g*) this custom (*speaking before of Praying towards the East*) the Church received from the holy Apostles: For the Church received the place where to Pray, from whom they received the command to Pray. *And a few lines before he tells us,* (*h*) That to Pray to the East doth not contradict either the Prophets or Apostles: *As if he should argue, We have no command in the Scripture to the contrary,*

(*f*) Critica Sacra lib. 2. cap. 5.

(*g*) Τὸ ἔθος παρ' ὧν εἴληφεν ἡ Ἐκκλησία τὸ εὔχεσθαι, παρὰ τούτων εἰληφέναι καὶ τὸ πρὸς εὔχεσθαι, τοῦτο δὲ παρὰ τῶν ἁγίων ἀποστόλων. Quæstiones ad Orthod. 118.

(*h*) οὐκ ἐναντιοῦται τῇ προφητικῇ τε καὶ ἀποστολικῇ φωνῇ τὸ πρὸς τὴν ἀνατολὴν ποιεῖν ἡμᾶς τὰς εὐχάς.

this hath been the custom and practice of the Church, of which we have no beginning, therefore 'tis Apostolical. But, whether this custom be from the Apostles or no, this we are sure on; Bodily adoration is that we owe to God, and if that be his due *and our* duty, *certainly the custom of the Church is of more than sufficient authority to determine to what place that Act of Worship is most decent to be directed unto.*

Rom. xii. 1. Psal. xcv. 6.

I must not omit another Information I have of this good Bishop, before I come to speak of this Work I now publish; and that is: He was in his younger dayes, nay when he came to be a Bishop, earnest in those Controversies which commonly go under Calvin's *name; insomuch that when he was Bishop of* Lichfield, *he set upon to Answer* Arminius; *and more particularly that Tract of his, Intituled,* Examen Prædestinationis Perkinsianæ: *and after a moneths consideration, and making several Observations on that Discourse, he laid it aside, saying these words,* If thou wilt not be Answered, lie thee there: *And after that he grew very moderate, if he did not incline to the contrary opinion; though he did not*

love

love to discourse of that Subject, or to hear Ministers in their Pulpits, to meddle with that which is most proper for the Scholes. Now though this Controversie about the time of the Synod of Dort *was by many good men looked on under a severe character; yet now we find the Reformed Churches beyond the Seas incline much to it. As in the French Church* Amiraldus *and Mr.* Daillee *(who hath a particular tract* de Gratia Universali*) do sufficiently assure us; and for the Dutch Churches the Remonstrant party is so much increased in power, that they possess most of the great places both in Church and State. But some men are strangely mistaken, when they would father the* Calvinian *Doctrin on the Church of* England *in her Articles, who hath most wisely left it undetermined; knowing that both learned and good men may differ in these Sublime Points, and that the Churches peace ought not to be disturbed with such unnecessary determinations. 'Tis true, I have read, that in the Parliament of* 1 Caroli, *Mr.* Pym *moved in the House of Commons, That* Arminianisme *might be condemned by a Vote of that*

Deodati, *when he was with Bishop* Montague *at* Eaton, *professed he dissented from diverse conclusions of the Synod of* Dort. Appeal. cap. 7. pag. 71.

Rushworth *Historical Collections*, p. 659. *Apology for Bishops*, cap. 3. pag. 16.

House, as if the Infallibility pretended to attend St. Peter's *Chair at* Rome *was removed to the Speaker's at* Westminster. *But yet I find not that grave Assembly did any thing in it. As for those Articles composed at* Lambeth *by* (a) *Archbishop* Whitgift, *and those Assistants he called to him, they were so far from being received as a Doctrin of our Church, that if we believe a* (b) *very diligent Historian, Queen* Elizabeth *totally disliked them, and the manner of making of them, and had like to have questioned the Archbishop about them. And when, by Dr.* John Reynolds *at the Conference at* Hampton Court, *they were desired to be inserted into the Articles of the Church of* England, *the motion was rejected by King* James, *who told them,* That the quietest determinations of such Questions were fit for the University, and not to stuff our Articles with all Theological conclusions. *But this by the way.*

(a) *History of the* Lambeth *Articles, printed in Latin,* 1651. *Bishop* Mountague's *Appeal, cap.* 7. *p.* 71. Necessaria Responsio, *printed by the Remonstrants,* 1618.

(b) Heylyn Historia Quinqu-Articularis, *Par.* 3. *cap.* 21.

Conference at Hampton Court, *p.* 40.

I have before told you how great service this worthy Prelate did in his Controversies against the Papists: This was not all the work that lay on his shoulders:

ſhoulders: for he no ſooner came to the Office of a Biſhop, but he met with another ſort of Adverſary, who began then to queſtion the Authority of the Church in her ordaining decent Ceremonies in her ſervice. And when he found that a private Conference with theſe ſort of men did little prevail, he then publiſhed his Defence of the Three Innocent Ceremonies; *a diſcourſe ſo ſolid, that it muſt ſatisfie any perſon that is governed by reaſon, and not by phanſie and affection. But as theſe men began then to undermine the Out-works (as I may ſo call them) of Epiſcopal Juriſdiction: ſo this great man lived to ſee the whole Hierarchy by them deſtroyed, voted down, Root and Branch, and that as Popiſh and Antichriſtian; to the amazement of all Mankind, the Wonder of the Reformed Church, and the publique Triumph of the* Roman *Conclave, And were it not that thoſe years ſo late paſt were perfectly a time of Paradoxes, what wiſe man could imagine that they and their Order ſhould be counted Popiſh, who were the greateſt oppoſers of it, who had writ ſo many unanſwerable Volumns againſt it; and who had*

by

by divers of their Martyrdom in Queen Mary's *days asserted the Reformed Catholick Doctrine, against the Corruptions and Novelties of the* Roman *Church.*

This was the occasion which put this Learned Bishop to write this ensuing Tract, which when he had first done, he communicated it to the Most Reverend Father in God James Usher *Lord Archbishop of* Armagh; *and it did so satisfie that Learned Primate, that he put it forth with some Discourses of his own, without our Bishops Name or Knowledge, though in the Codicel annexed to our Bishops Will, 'tis owned by him for his. But afterwards when the Covenant was hotly pressed, and a compliance to forein Reformed Churches pretended, our Bishop renewed his former Discourse, made several additions to it; and where he found it necessary, took occasion to answer both* Salmasius *and* Blondel, *and so it swelled to the Volume it now is. This was by his Lordship committed to my charge, either to publish, or not, as I thought fit. And truly I had once determined still to have kept it by me, hoping that the wonderful Restauration both of our King and Church would*

would have made all Diſcourſes of this Nature unneceſſary: but ſince it hath pleaſed Almighty God to ſuffer theſe Troublers of Iſrael *ſtill to continue amongſt us their diſturbances and ſeparations, I thought it a duty I owed to the Memory of this* Bleſſed Biſhop *to publiſh this Diſcourſe; which I did not doubt, but might do God and his Church ſome ſervice. But before I would attempt ſo great a Work, I communicated both my Deſign and Book to the Moſt Reverend Father in God* Gilbert *Lord Archbiſhop of* Canterbury, *who was pleaſed not only to approve the Work, but command the ſpeedy publiſhing of it.*

This immediately put me upon the Examination of the ſeveral Quotations I found in it, having moſt of the Authors by me, fearing that either through the miſtake of his Lordſhips hand, which was not very eaſie to be read, or the negligence of the Tranſcribers, ſome Errours might creep in the places cited; and I dare aſſure the Reader, that for all the Works which I have by me, and I want but few, they are exactly true.

The Method uſed in this Diſcourſe

is

is a way our Bishop had been very successful against the Papists, and I hope may prove so against our Adversaries of another kind; which is the Testimony of Reformed Divines in the Churches beyond the Seas to our Episcopal Government, which they do not only commend, but admire and wish for. Nay, divers of them expound those very Texts of Scripture, which are urged for Bishops, as we do; so that if our Dissenters will believe any sort of men but themselves, they must be convinced with this kind of Argument.

It seems to me, I confess, extreamly strange, that in these last and worst times some men should so applaud themselves, and their own phansies, as to condemn what went before them even in the most pure Primitive Church.

I find not in all my little reading any that set himself against that Sacred Order till Aerius, *who lived about the middle of the fourth Century: And* Epiphanius *says, who gives us the most ample Relation of him, this his Errour arose out of Emulation that* Eustathius *was preferred to a Bishoprick before him who most of all desired it. And truly*

Hæres. 57. St. *August.* ad Quodvult deum.

I could

I could wiſh ſecular Intereſt, ſuch as, want of a Biſhoprick, Applauſe with a Party, ſelf-juſtification in former miſtakes, and an unwillingneſs to let the world know they were formerly deceived, did not with-hold many amongſt us from doing that, which, I doubt not, they are more than ſufficiently convinced they ought to do. And I do heartily wiſh, ſince Conſcience is the thing pretended, that they gave ſome aſſurance 'twas Conſcience and not Intereſt prevailed with them by their peaceable Paſſive Obedience to our Laws, and not to fill our ſtreets with their unreaſonable complaints againſt our Government and Governours, and ſtill to ſeduce a ſort of empty people of great Faith and little Senſe, who are in the right only becauſe they are ſure they are in the right.

And although 1600 *years poſſeſſion is more than a ſufficient lawful Title for any to plead (A thing ſo unqueſtionable, that no man hath yet produced any ſufficient Authority to the contrary.) Yet there are two learned Pens*, Salmaſius *and* Blondel, *who have attempted rather to ſhew their Wits and Reading, than their Reaſon in this Controveſie.*

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The first of these, when he undertook the task, wrote not under his own Name, as if it was what he was commanded to write, (a thing frequent to the Professors of Leyden) *than what he himself either believed, or would perswade others to do: And in all his Discourse, he is in that violent heat, that he hardly gives* Dionysius Petavius, *that learned Jesuite, any other Name than*, Inepte & Fatue. *He answers the* Greek *Fathers, who affirm that in the Apostles time, a Bishop was superiour to a Presbyter, that it is a ly, and upon no other account, but because he expounds the Apostles words after a different manner, than what Antiquity did. And in any Controversie that concerns the Church, he continues this temper; For to the Learned Doctor* Hammond, *who calmly defended the Churches Power of the Keys against some of his Objections, he gives no other Title but* Nebulo in Anglia, *shewing neither respect to the Learning, nor to the quality of the Doctor, who as he confessed, was Chaplain to his late Majesty. And yet this great Magisterial man with the same confidence as he denied the Divine Right of Episcopacy, so he doth the Authority*

Cap. 2. p. 82.

De Subscribendis Testamentis adv. Heraldum. p. 19.

thority of the 2d. *Epiſtle of St.* Peter, *affirming the firſt only for genuine: and truly I wonder not much at it, for certainly he who ſhakes the Authority of the Tradition of the univerſal Church, takes away the only Argument to prove any Book to be Canonical, when any Sect or Hereſie ſhall queſtion it. But I the more willingly paſs this over, ſince in his own Name in his* Defenſio Regia *he ſeems to alter his Opinion.*

Walo Meſſalinus, *Cap. pa.* 58. *p.* 14.

Cap. 5. p. 398.

For D. Blondel. *He who ſhall look into his Diſcourſe, will find it to be a great Collection of Various Readings, and if Fame be true, collected at firſt to be the Materials of a Diſcourſe he intended for Epiſcopacy; But the misfortune of our Church turned his weapon another way. But after all, he only affirms, that Biſhops and Presbyters were equal in degree, till the* 136. *of Chriſt; which, if you conſider, is a very ſmall time after the Apoſtles. For St.* John *died, as both* Euſebius *and St.* Hierome *tells us, in the* 102. *of Chriſt; ſo then, according to him, their was but* 34 *years diſtance. But to me, truly, he proves not that. For he who will conſider the Epiſtle before his Book, will find all he affirms,*

Apol. p. 311. *ſo* Walo Meſſalinus. p. 7.

Eccleſiaſt. Hiſt. lib. 3. cap. 25.

Tome 5. Comment. in Danielem. p. 594. Edit. Froben.

affirms, is, that in that short time, the Senior Presbyter in the Colledge, was their προεδρος, their Præsident, and that, when he died, the next in Age succeeded him. What then I pray doth this make to his purpose? If he had given us any Testimony that, though this Office fell to him by his Age, he immediately entred upon it without any Consecration by the Imposition of Episcopal hands, he had done something: but of this not one word. He only tells us this course was altered over the whole world (velut Conspiratione factâ) *as if done by a Conspiracy. And what was this Alteration? This he tells us out of* Hilary's *Comments on St.* Paul's *Epistle to the* Ephesians; *which commonly goes under the Name of St.* Ambrose, *and was as he confesseth, an Author of the middle of the fifth Century, and it was this.* Because, *saith he*, the following Presbyters began to be found unworthy to govern, the reason of Succession was chang[illegible] by the care of a Council, that n[illegible]rder of Succession, but De[illegible]ld create

Quia caperunt sequentes Presbyteri indigni inveniri ad Primatus tenendos, immutata est ratio, prospiciente consilio, ut non Ordo, sed meritum crearet Episcopum, multorum Sacerdotum judicio constitutum.

create a Biſhop, thereunto elected by the judgment of many Prieſts. *This Authority may be good to prove, that the Church upon good reaſon altered the Method of ſucceſſion, but tends nothing to prove, that thoſe who ſucceeded by Age were not Biſhops. But here, I would ask any impartial Reader, whether from this place, he hath colour of Reaſon to imagin* D. Blondells *Propoſition? Was it poſſible that all the world could in a moment alter the Government eſtabliſhed by the Apoſtles, and that without the contradiction or repining of any in the Church to the Contrary? Was it poſſible for a Council to do this, and no footſteps remain of this decree? Nay, were all thoſe Holy Martyrs the Apoſtles Succeſſors, unto whoſe miſſion God gave daily Teſtimony by the wonderful miracles they did, ſeduced by a lying Spirit, to impoſe upon all Chriſtians a Yoke, as ſome call, Antichriſtian? Certainly he who will allow ſuch an Extravagant Fancy hath a Faith to believe Impoſſibilities.*

I might ſay a great deal more upon this ſubject, but that was to foreſtal the enſuing Diſcourſe, which will more

abundantly satisfie any Intelligent Reader.

But our Episcopal Government hath another sort of Enemies, than those we have hitherto mentioned, which are divers in the Church of Rome, *who designing to draw all divine Right to the Papal Chair, will allow nothing to Bishops but as derived from that. And therefore if you will look into that excellent History of the Council of* Trent, *when the* Spanish *Bishops pressed the determination of the Divine Right of Episcopacy, the* Italian *Bishops opposed it, and were so cautious in it as if the whole Papal Fabrick was to fall by that assertion. Nay we are told that the Legates had this in command from the Colledg of Cardinals inviolably to observe, that Episcopacy should not be determined of* Divine right. *And therefore he who looks into the Canons of the Council of* Trent, *that treat of Episcopacy, shall find them penned in such ambiguous Phrases, that all the Divinity allowed that Order may be interpreted not to be so* originally *but derivatively as proceeding from their great* Divine Right the Papal Chair.

Historia del concilio Trident. lib 7 p. 573.

And

And upon this diſpute the Infallible Pope, *in Letters ſent to his Legats in that Council, tells them that the Opinion by which the Inſtitution of Biſhops was ſaid to be of divine Right was* falſe and erroneous, *becauſe the alone power of Order was from Chriſt. And* Jacobus Lanez *the General of the Jeſuits Order tells us, that Biſhops are of divine Ordination not Right: This in that Council. And in the Decretals collected by* Gregory the 9th. *we find this Decree.* We call Deacon-ſhip and Presbyter-ſhip ſacred Orders. For thoſe alone the Primitive Church is read to have had. *And it were very eaſie to find out Teſtimonies in abundance to this purpoſe, were not theſe cited more than enough; which I have collected out of the Council of* Trent, *which is the Rule by which the Church of* Rome *is guided. And though it may be objected that divers Learned Papiſts are of another Opinion, Yet it is evident the Intereſt of the Papacy runs that way: for certainly no intereſt could be carried on with greater ſubtlety and dexterity than the Papal was in that Council: and this we ſee was*

P. 586. p. 629.

Hiſtoria del Concilio Tridentino. lib. 7. pag. 594. Edit. London 1619.

Sacros Ordines dicimus Diaconatum & Epiſcopatum. Hos ſcil. Solos Primitiva Eccleſia habuiſſe. l. 5. Tit. 14. cap. 9.

one thing principally to be taken care of. From this we may gather how fond a thing it is in some zealous men among us, who call the Order of Bishops Popish and Antichristian; since the Papists as well as Presbyterians conspire against this Order, and the Parity of Presbyters and Bishops is perfect Popery.

But besides these two Adversaries which seem to be so diametrically opposite in themselves, and yet both conspire against the Divine Right of Episcopacy (as in many other points might were it proper, be made appear); we have a third sort of a much later date than the younger of these; and that is a sort of pleasant men, who tell us: That are for Church Government, but that believe that neither Christ nor his Apostles left any at all, but with a dependence on the Civill Magistrates will that whatever Government was established in the Apostles time 'twas only settled for the present condition of the Church, and not upon any lasting Reason; but that the Magistrate may, if he think fit, institute a new Ecclesiastical Government. And this Opinion hath

been

been ſo advanced by a learned man, that he ſaith the Magiſtrate is the only Judg of what Religion his Subjects muſt be on, that he is the only infallible Judg of Controverſie and Scripture; and that he that is a Subject to the Great Turk, and follows the Religion of Mahomet and dies for that Faith, is as much nay more a Martyr than the Primitive Chriſtians were in the firſt ten Perſecutions. And it is to me no wonder at all that this Opinion hath after it many Followers: For beſides that this increaſeth the Civil Magiſtrates Juriſdiction; (**Dominion** *is a thing all mankind contend for*) *and ſo cannot much offend the beſt Supreme Governour, ſince 'tis an errour of a good meaning to teach Subjects obedience: Yet it carries along with it this advantage, that it enables the Embracers of it to ſwim with every ſtream, and ſo finds them a Religious Expedient to conſult their ſecular intereſt and Advantage, let the world turn upſide down. But certainly this Opinion as it ſavours much of Atheiſm, ſo it hath in it little of Reaſon and nothing of Religion. For to ſuppoſe that Chriſt Jeſus, the Supreme Head of*

the Church, ſhould take upon him hu-
mane nature, and purchaſe to himſelf
Church with no leſs a price than the
blood of God; and that after this great
work done he ſhould take no further care
of her, but leave her to the direction of
the changeable inclination of every hu-
mane Fanſy, to the Extravagancy of
every ambitious humour: If this be no
a fond and an unreaſonable opinion,
know not what may merit that name.
But this to me ſeems abundantly ſatis-
factory, and to it I have not yet heard
the leaſt colour of an Anſwer. And that
is, ſince it doth moſt evidently appear
from all Antiquity, the conſent of a
antient writers, and the confeſſion of
all that have ſearched into it, that the
Apoſtles ſetled in all Churches one and
the ſame Government; (For though
men diſpute what Government was ſet-
led, and every party fanſie 'tis theirs, yet
all agree, there was but one) how then
could one Eccleſiaſtical Order confor
and agree with the Various Forms
Temporal Policies? The World had the
Monarchies, abſolute, mixed, Ariſto-
cracies, Oligarchies Democracies, and
they as different as we can imagine; and

yet the Apoſtles, who were guided by an Infallible Spirit, ſetled Epiſcopacy in them all: There was not in a Monarchy Epiſcopacy and in a Republick Presbytery, but one and the ſame in both. And this is matter of Fact and hath greater Authority to atteſt it, than any humane ſtory of that Antiquity, which all mankind admits for Truth. And for to affirm, that, though this be true this Government is alterable, if the Magiſtrate judg it not ſo conducing to Piety as another he ſets up: what is it but to ſay, that God did not foreſee what contingencies would fall out in ſucceeding Ages; and that the Apoſtles did not know what would advance true Religion and Piety in ſucceeding Ages, ſo well as Magiſtrates that follow, who are eaſily blinded and deceived, when it conduceth to their Temporal Intereſt? But if we muſt fanſy nothing to have a laſting Reaſon, but what we judg to have ſo; I doubt this Atheiſtical Age will quickly lay aſide all Inſtitutions of Chriſt, by judging them (as ſome openly do of all Religion) not to be of a laſting neceſſity.

Be-

Beſides, he that ſhall affirm that nothing can be a Medium to bind the Conſciences of men as of Divine right unalterably, but what is founded on Divine Teſtimony *in ſome ſenſe ſpeaks true; but if this be included in the aſſertion, that this muſt be obvious to every capacity, that is obliged to obey this divine Right, 'tis falſe. For upon that account the Scripture it ſelf ſhould not bind thoſe, who have not underſtanding enough to know how they are admitted as ſuch. For to ſay the Scripture is the word of God, becauſe my Conſcience, which in plain Engliſh is nothing but my Opinion, tells me ſo, is no better an Argument than every* Turc *hath for his Alcoran. But if there is a neceſſity to prove the Scripture to be Divine, (viz. the Reception of theſe books by the Catholick Church) then he who hath not ſenſe nor Learning enough to find out the truth of this, muſt either admit the Scripture of divine Authority, when the reaſon why it is ſo is not obvious to his underſtanding, or elſe all illiterate people are not obliged to believe the truth of its Doctrine, and obey it.*

Now

Now let us apply this to Church-Government. If the ſame Authority which tells us, theſe books are Canonical Scripture, tells us withall that the very Apoſtles the Penmen of the New Teſtament did ſettle ſuch a Government, and if we find the following Age practiced it; allow it to be dubious in Scripture, (which certainly it is not) yet is not there as ſufficient aſſurance, that that Government was ſettled by the Apoſtles, and ſo in ſome ſenſe of Divine Right, and ſo unalterable, as we have to admit for Scripture the Revelation or any other book that ever was queſtioned? Now for to affirm, that Antiquity is not a ſufficient ground for our aſſent, unleſs we have a full aſſurance that the ſucceeding Ages did not vary from what the Apoſtles delivered, or that they could not miſtake in the delivery: *What is it but to ſay we muſt have greater Authority for matter of Fact than what a fact can have? and doth not this Opinion deſtroy the Authority of Scripture totally? For if the Churches delivery of ſuch books as the writings of the Apoſtles be not ſufficient*

for

for a rational man to ground his aſſent, that theſe books were their writings, and ſo Divine, unleſs we have aſſurance that ſhe could not miſtake in the delivery of thoſe books; we muſt either believe the Church incapable of Errour in the delivery of Scripture, or elſe we have no aſſurance to ground our Aſſent. Now to believe a Church incapable of Errour ſavours little of Reaſon, and to believe her only incapable in the delivery of Scripture ſavours much of Partiality. But if we muſt underſtand the Church (for by Church here I mean the Governours of it) to be a wiſe, ſober body of pious and rational men, and ſo by conſequence that they would receive no books, as the writings of inſpired men, but ſuch of whoſe Authentickneſs they had rational Grounds (as perhaps the very authentique Letters under the Apoſtles own hands, which Tertullian *mentions, or ſome other good Authority) And if this be ſufficient reaſon to gain our aſſent: Why is not the ſame Reaſon as ſufficient for the Apoſtolical Government, as for the Apoſtolical writings? I confeſs 'tis beyond my reach.*

De Præſcrip. Hæret. ca. 36.

But

But if the Apoſtolical practice be ſufficiently atteſted, then to affirm, 'tis not enough to bind continually, unleſs it be known to be God's mind it ſhould do ſo, *is either to ſay the Apoſtles knew not the mind of God, or elſe would not reveal it. For certainly we have much more reaſon to ſay, their practice binds unalterably, than any one can have to ſay it doth not. For we have much more reaſon to demand of theſe men ſome mind of God, why we ſhould change Apoſtolical Practice; than they have of us, why we conſtantly practice what the inſpired Apoſtles did? Neither do I underſtand*, how an Argument from Apoſtolical practice muſt ſuppoſe a different State of things than what they were when the Apoſtles eſtabliſhed Governours over Churches. *For why ſhould not we imagine the Apoſtles did conſtitute, what they practiced? And certainly he muſt be as infallible as the Pope pretends too, that is ſure any Expoſition of Scripture, that contradicts or concurs not with Apoſtolical practice, is true, if there can be any rational Expoſition of thoſe Scriptures, which concurs with that practice.*

practice. And he who ſhall not believe there are ſuch Expoſitions, and though not infallible yet ſober, and I dare ſay much ſurer than any to the contrary, muſt condemn all the Antient Fathers of the Church, as ignorant and irrational men, and believe ſome new fancies of men of Yeſterday and the dotings of ſome idle Hæreticks of greater Authority than thoſe great lights of the Catholick Church. And now to argue from ſome few practices in the Apoſtles times, which were laid aſide, ſuch as the Holy kiſs, &c. that therefore any Conſtitution may; is juſt ſuch an Argument, that if a circumſtance, a Ceremony may be changed, the whole Subſtance may too: unleſs a man will affirm, there is no more need of a ſtanding ſucceſſion of Church-Governours, than there is of the moſt minute practice in thoſe daies.

But here I expect it ſhould be ſaid. What neceſſity is there of a Succeſſion of Miniſters? A miniſtry is neceſſary, but to think that every Miniſter muſt *as ſome in deriſion ſay,* draw his Pedegree from the Apoſtles, that is a narrow principle and fit only for Bigots

Bigots to believe, and ſuch as are eaſily deceived with the Great names of Antiquity and Catholique Tradition. *I confeſs I was ſorry, when I conſidered this Opinion, to find that the French Miniſters, when they maintained their vocation to be lawful, (unto which Cardinal* Perron *made his Reply) lay this down for their firſt Argument. That if there* was no other reaſon but this, that they had the true and pure Doctrine entire, it will ſuffice to prove alſo that we have a true vocation on which it depends. *For he who without partiality conſiders this Poſition, will find 'tis the Foundation of all Fanaticiſme, and may be as well challenged by the moſt abſurdeſt of Hæreticks as themſelves. For though the difference here may be, that theſe may have the doctrine entire, when other Hæreticks have not; yet ſince with the Adverſaries they diſpute with, that is the queſtion; it is no more an Argument to juſtifie their Vocation, than for any Hæreticks, who believes he holds all Doctrine*

Premierement, quand il n'y auroit autre raiſon que ceſte-cy a ſcauoir que nous auons la vraye et pure doctrine en ſon entire, elle ſuffiroit pour prouuer que nous auons auſſi la vraye vocation qui en depend. Card. Perron Replique aux Miniſtres pag. 5.

Doctrine, true and entire for his. But in answer to this sort of ingenious men of larger Souls and looser principles, I demand, what Divine Demonstration have they, that a man may have a lawful call to the Ministry, and not at all derive this power from those unto whom our Saviour first gave the power of constituting Successours? Certainly he, who goes about to shake a Position that for more than 1500 years all Christians believed, had need be as demonstrable in his proofs, as Principles in Mathematicks are. Nay he had need be infallible in his Expositions of Scripture, since he must give a contrary sense to them, than all Catholique Writers have done before; considering that if he be mistaken, he destroys the very Being of a Church, and by depriving them of lawful Pastors, robbs Christians of Sacraments and all other Spiritual Ordinances.

But if all Vocation to the Ministry must be either Extraordinary such as the Apostles were, or Ordinary such as the Bishops their Successors were, it would do well these generous men would shew us by what Title they claim. If extraordinary

extraordinary, certainly 'tis as neceſſary for them to prove their Miſſion by miracles as it was for the Apoſtles, nay as it Was for our Saviour: who expreſly tells us. If I had not done amongſt them, thoſe works which none other man did, they had not had Sin. Joh. 15 24.

If ordinary, they would do well to ſhew us, that this their call to the Miniſtry was that ordinary way by which the Church enjoyed her Paſtors. For unleſs they can do that, they muſt believe, nay they muſt tell the World, that thoſe Good and Pious men, who ſucceeded the Apoſtles, and who for the defence of the Doctrine of the Goſpel reſiſted unto blood, did conſpire to cheat Chriſtians of their Liberty, and the Soul of Man of thoſe generous principles, this liberal age is willing to allow her. And it is very frivolous to ſay that the Succeſſours of the Apoſtles, in thoſe writings we have amongſt us, do differ in many things, and do maintain ſome things not altogether conſonant to truth. 'Tis true I acknowledge they are but men, and therefore ſubject to frailties and errours as all mankind is: but this is ſo far from weakening their Authority, that it

ſtreng-

ſtrengthens it: That ſince they are men and ſo ſubject to miſtakes and differences amongſt themſelves, it was impoſſible they ſhould all agree in the Doctrine and practice of Epiſcopacy, unleſs they were all convinced it was a principle not to be diſputed againſt. And let not ſome ſay that our Biſhops now a daies differ from the Apoſtolical Biſhops: 'tis poſſible they may in ſome external additions, which the Piety and Munificence of Chriſtian Princes have annexed unto that Order, believing they could not honour thoſe too much who were ſet apart to ſerve at the Altar of our Lord. Yet I deſire any man to ſhew me whether the Catholick Church did not at all times believe for 1500 *years together, that a Biſhop was abſolutely neceſſary for Ordination? And if Impoſition of hands, which the Author to the Hebrews reckons as one of the Principles, yea one ſtone of the Foundation of the Doctrine of Chriſt, which* (ſince the words are; the Doctrine of laying on of hands, and Ordination is ever performed with it) *may amongſt others comprehend Ordination; then he who ſhall deſtroy a lawful Ordination*

tion, pulls away one of the Foundation Stones of the Christian Ædifice; and, if he doth not destroy, certainly he endangers the Building.

But why the Scripture should be thought deficient in Necessaries, If Episcopal Government being necessary be not determined, *I understand not*; for if by not determined by a Law be meant absolutely, *'tis begging the Question. For there is no man but knows 'tis the Assertion of all who hold Episcopacy Apostolical, that 'tis determined there. But if by determining by a Law, is meant, so positive and clear a Determination as is Obvious to every Capacity, and can admit of no Cavil, then 'tis a strange conclusion. For, I doubt, some great Articles of our Faith are not so evidently revealed, and so positively determined, but may admit of divers cavils; and those too not from unlearned and irrational men, who allow the Scripture, as we do, to be sole Judg in such Controversies. And if this be so, then either those great Truths are not* necessaria, *or the Scripture is deficient in* necessariis, *both which are strange Conclusions. And now to suppose*, That

Episcopal Government is a matter o
Christian Liberty, *because it is not s*
clearly determined by a positive Law, i
to suppose that every thing, of which w
have not positive and clear Determina-
tion in Scripture as will admit of no Di-
spute, is of Christian Liberty: and s
we must bid adieu to some of the grea
Doctrines of our Faith, because they ar
not so clearly delivered.

Now by what is said, we may jud
that that Argument is not cogent, whic
affirms, That nothing can bind as
Law, but what is expressed in direc
terms, or deduced by evident conse-
quence, as of an Universal bindin
Nature. *'Tis true, nothing can bind a*
a Divine Law, but what the Scriptur
teacheth; but 'tis not necessary this shoul
be so evident, as to admit of no dispute.
For since whosoever affirmeth Episcopa
Apostolical, fixeth the Divine Right o
Scripture: 'tis no more an Argument
say 'tis not in Scripture, because it
not so express, as to be without dispute
than for an Anabaptist to say, there
no Obligation from Scripture to Bapti
Children, because there is no place pr
duced to that purpose but we dispu
against

againſt; nay 'tis no more than for an Atheiſt to deny the Divinity of our Saviour, becauſe there is no place which aſſerts it in Scripture, but the Socinians *diſpute againſt. But to expect that* this alſo muſt be expreſs the binding Nature of the Law, *'tis far more unreaſonable. For if it be a Law, they who alter it ought to produce more evident Authority that they may lawfully do it, than thoſe who maintain an Apoſtolical Conſtitution to be perpetual, to prove expreſs Authority for the continuance. For the Infallibility of the firſt Authors of it is enough to teach it ought to continue, unleſs from as great an Authority the contrary be proved.*

And upon this account thoſe other Arguments muſt be of as little force, which affirm, That all ſtanding Laws and Rules of Church-Government are appliable to ſeveral Forms, and that therefore the Scripture hath determined no Government, but left it arbitrarily. *For, firſt this is begging the queſtion: For, whoever affirms this, muſt know that divers Laws of Government, as particularly that of Ordination hath by the Catholick Church for more than*

fifteen Ages been adjudged only to Bi-
ſhops. And certainly 'tis more difficult
to prove that theſe Laws and Rules o
Government are appliable to ſeveral
Governments, and of this to give evi-
dent demonſtration, againſt which n
Objection can be made (For ſuch w
are told is the proof in this caſe only ne-
ceſſary) than for us to affirm thoſe Laws
and Rules are only competible to Epi-
ſcopacy; ſince from all Antiquity, ti
very lately, they were never applied t
any other.

Beſides, 'tis poſſible, that many prin-
cipal Laws and Rules may agree with
divers Governments, the Governmen
being rather fitted to them than the
to the Government; and yet is not a
Argument that one only Governmen
is not eſtabliſhed. (I add the wor
many principal *inſtead of* all; *becau*
I cannot believe any ingenious perſo
will now ſo lamentably beg the Queſti-
on, or imagin that every Rule neceſſar
for Government and for new Emer-
gences in it muſt be expreſſed.) An
the reaſon of this is, becauſe the end
Government being the good of the Soci-
ty governed, every thing that is, or be
pr

pretends to be a Government, must have some principal Laws and Rules common with the best Government, and yet in as much as that Government wants the perfection of a better, these Principles though they sute with that Government, yet do not conduce so well to the end of Government, as when they are made use of in a better. To illustrate this by an Instance. Divers of the principal Laws of England *agree with the Laws of divers Countries, now to affirm that Monarchy is not established in* England, *because our Laws are or may be used to a Government not Monarchical, is such a way of arguing as will hardly deceive a considering man. And though this may be said as to Government in general, abstracting Divinity from it: Yet if we find these Laws and Rules, that are given in Scripture for Church-Government, are more eminently conducible to the benefit of the Church in Episcopacy than in any other; and if we have greater Authority than we have of any Fact so antient, that the Church ever understood and practiced these Rules and Laws in Episcopal Government, can any rational man be per-*

ſwaded that Epiſcopacy is of Chriſtian Liberty; becauſe the Rules and Laws of Epiſcopal Government may be forced and ſtrained to the fond Inventions of an Enthuſiaſtick brain?

And now Reader I muſt begg thy pardon, I have been ſo long on this laſt Argument. I hope the danger as well as the Novelty of the Opinion will be my excuſe. I proceed.

We have in the laſt place another ſort of Adverſaries that are Enemies to Epiſcopacy; and the reaſon is, becauſe they are friends to their Lands; and unleſs they deſtroy their Order, they cannot divide the Spoil. And becauſe this is an Argument not fit to be openly urged, they pretend to annex them to the Crown, and that (ſay they) will both enrich and ſtrengthen the Monarchy. To theſe two men I ſhall only lay down theſe Poſitions, and if I make them good, this Argument will vaniſh as ſmoke. The firſt is, That theſe Lands in the Churches hands conduce more to the Intereſt of the Crown, than if they were annexed to the Crown. And the ſecond is, that the Crown at preſent receives as much in Revenue over and

above

above what the Church men have, as it doth from any Lands not yet altered from the Crown, Quantity for Quantity.

For the first, I take that to conduce to the Interest of the Crown, which obligeth a great number of understanding able men to depend upon the Crown. Now since all Ecclesiastical Preferments depend either immediately or mediately on his Majesties disposal, this must make all who that way seek for advancement to deserve well of the Crown, that that they may obtain their desires. And this doth not only encourage those who are possessed of Eccl-siastical Dignities, but doth also perswade and encline Parochial Ministers to serve his Majesty, that they may be considered and rewarded for it. Of this we have a notable instance in our late ill Times, when, if I mistake not, as I think I do not, there were 8000 *forsook all for the Covenant. Of an* 129 *Parishes within the Bills of Mortality of* London, (*I have the list now by me*) *an* 115 *was turned out, besides all the Prebends of St.* Paul's *and* Westminster. *And the Great dependence of the Clergy was so great an Eye-sore in the beginning of our un-*

happy Times, that the Principal Reason why some seemed so zealous to Vote Bishops out of the Lords House, was that they were a dead weight, and that their Interest did so depend on the Court, that they always Voted as they received Commands: which thing though in it self not true, yet certainly shews, That their Interest is involved with the Crown, and that he that will ruin the Monarchy must begin with the Church.

Now let any man answer me, Hath not this great Body of Clergy a considerable Interest in the Nation? Do we not find in many Parishes that the Minister carries as great a sway as the Lord of the Mannour? Is it then prudence to alienate the Churches Land, to destroy this Body of Men who depend on the Crown? What will be the consequence of this? This first will make every Parochial Minister seek what either his Patron or Parish do desire. For he is at his height, he can hope for no more. This will augment the number of Freeholders, who are already increased to such a multitude, that their Lands exceed both Crown Lands, Church Lands, Nobility and Gentry. And if that be

true,

true, (which Mr. Harrington *affirms, and is not improbable) that the Intereſt of* England *is in her Lands; certainly all means ought to be uſed to continue Lands in the hands of thoſe whoſe Intereſt it is to ſupport the Crown, rather than ſuffer them to be divided amongſt a giddy multitude, who judg of nothing but as it conduceth to their preſent profit. I ſhall not here enter into the Religious Account of Church Lands, nor add what I have ſeen in ſome Papers of Sir* Henry Spelman's, *that when the Abbies were diſſolved, there were but* 28 *Temporal Lords gave aſſent to it, and that in his time* 22 *of their Families were expired: I ſhall not anſwer that which is in every Mouth, that the Church had near a Moiety of the Nation, ſince it was not the Church, but their Tenants had again nine parts of that ten, and in thoſe times a Church Leaſe was counted better than* Capite *Land, ſince the Tenancy was never altered but upon conſent or miſcarriage, their Children were not ſubject to Wardſhips, their Revenues, for all but ſtock, not liable to Subſidies, and their Lands maintained at the charge of the*

Church

Church from all vexatious Titles and Law Suits. But this is not my work at present.

The second thing I am to prove, is, That the Crown receives as much from the Dignified Clergy's Lands, as it doth for so much of its own. And this will appear, if we consider that every Bishop at his Entrance in four years pays the full reserved Rent of his Bishoprick, after that a full Tenth yearly; and 'tis not ordinary for any Bishop to continue in one and the same Bishoprick above seven year; so that if we call the First-fruits a Fine which comes in seven year, and the yearly Tenths, it is a good certain Revenue to the Crown. Whereas in the Crown Lands the reserved Rents are little, and much of that expended in Collection: The Fines seldom come to any thing, and they, or the greatest part of them, are commonly swallowed up by them who gather them. I know, at his Majesties Restauration the Clergies Fines were extraordinary: but though men look on their Profit with an evil Eye, yet they are not willing to consider their vast expense; the Repairing the almost Ruined Cathedrals,

Episcopal

Epiſcopal Houſes, Redemption of Captives, Allowances to Purchaſers, and particular Contributions, beſides thoſe great Acts of Charity and Munificence, which ſcarce any who have died but have left a good Example to their Followers.

But beſides this, if we conſider that the Prieſthood under the Goſpel is more honourable than that under the Law, as being the Diſpenſer of a better Covenant; and that it is Chriſt's own Command, that they who Preach the Goſpel ſhould ἐκ τῦ Εὐαγγελίυ ζῆν *ſhould live of the reward the Goſpel brings, that a Meſſenger of ſuch good News doth merit; we will conclude, the Evangelical Clergy deſerves at leaſt a proportionable Revenue, to that which God was pleaſed to command and ſet apart for the Prieſts under the Law. And truly if we examine what that was, we ſhall find our Churches Revenue comes not near it. Then certainly we have no reaſon to repine at what they have, unleſs we are of the Opinion of ſome amongſt us, that to ſerve God is in it ſelf not neceſſary; and ſo their needs neither perſons to be dedicated to*

ſerve

ſerve at the Altar, nor maintenance for them.

How great the Revenue was, the Prieſts had under the Law, we may compute, if we conſider that they had the Tith of every thing in kind, which as Mr. Selden *tells us was rather a Fifth than a Tenth; that they had a great proportion out of every Sacrifice, that all Free-will Offerings were theirs; ſo that to give to God and his Prieſts was one and the ſame thing: and beſides all this in that little Country, which I think exceeds not our four Northern Counties, they had* 48 *Cities allotted them with their Suburbs, which was to extend round about their Cities* 2000 *Cubits, which was ſomething more at the loweſt reckoning than half a mile; ſo that allow the City a ſquare and half a mile over, there is a ſquare of a mile and half, which makes* 3 *ſquare miles, and contains in it* 1920 *Acres; ſo that in that little Land they had* 92160 *Acres, which the ſoil being then ſo rich, by the multitude of Inhabitants, and Gods ſpecial bleſſing, was a vaſt Revenue, and far exceeds what our Clergy ever had.*

Review Hiſtory of Tyths, cap. 2. pag. 456.

had. And therefore any ſober judicious perſon may judg at the Intentions of thoſe men, who in their ſcurrilous and ſeditious Pamphlets make our Clergy, like Bell, *to devour the beſt of the Land. They are deſirous to devour it themſelves, and, that they may be freſh Inſtruments to pull down more judgments upon this Nation, they deſire to involve us in New Sacriledges; as if this Nation had not been ſufficiently puniſhed by ſins of this kind, unleſs they fill up the meaſure by new Additions.*

Omnia Comeſta a Belo.

But this being not ſo properly the Subject in hand, I ſhall leave it at preſent, and conclude this Preface, when I have added, what I have received from good Authority concerning two great men amongſt the Diſſenters of the laſt Age; that the World may ſee, that the Diſſenters then were neither in Opinion nor Temper like unto thoſe, who now cauſe great Separations amongſt us.

The firſt is of Mr. Tho. Cartwright, *the* Anteſignanus *of that Party in his Age. Sir* George Paul *in the life of Archbiſhop* Whitgift *tells us, that the Reaſon of his firſt diſcontent was, that in the Exerciſes that were done before*

before Queen Elizabeth *at* Cambridg, *Dr.* Thomas Preſton *got all the Applauſe and a Penſion from the Queen, when he, who was the better Scholar was not taken notice of. This begat in him Great Diſcontent and Anger firſt at the Queens Supremacy in Eccleſiaſticals, and afterwards at all the Orders of the Church. But though he continued long in this Temper, yet before his death he grew very moderate. And when he came to dy, which he did at* Warwick *at the Hoſpital, of which* Robert Dudley *Earl of* Leiceſter *had made him Maſter, he did ſeriouſly lament the unneceſſary troubles he had cauſed in the Church, by the Schiſm he had been the great Fomenter of; and wiſhed he was to begin his life again, that he might teſtifie to the World, the diſlike he had of his former ways. And in this Opinion he died. The truth of which Story I have from the third hand: A ſober perſon preſent at his death told a friend of his a Gentleman of* Warwick, *who aſſured a Clergy-man of my Neighbourhood of the Truth of it.*

Fuller Hiſtory of Camb. p. 139.

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The ſecond is Mr. John Dod, *a man whoſe Name is known to all this Nation. What thing he ſcrupled in the Ceremonies his neereſt Relations could but gueſs. For I am informed by one of them who lived above half a year in his houſe with him, that in all that time, he never ſpake one word of them to him. He adviſed a Grandchild of his to go for Ordination to the Biſhop of* Lincoln, *becauſe he was the Biſhop, Students in* Cambridg *received Ordination from: And when he asked his adviſe about Subſcription, he anſwered, If you ſcruple nothing, why do you queſtion it? When one of his own Children ſeemed to doubt kneeling at the Sacrament, and asked his advice, whether ſhe ſhould leave the Church, and get ſome Miniſter to give her the Sacrament in the houſe, in the Poſture ſhe inclined to take it in? the good old man man rejected the motion with ſome eagerneſs, and bid her go to her Pariſh Church, and receive kneeling: When for refuſal of Subſcription in the third year of King* James *he was deprived, he refuſed to Preach; And when by Mr.* Fox, *I think I miſtake not his Name,*

Name, a Miniſter in Teukesbury *he was preſſed to it by that Argument, that he was a Miniſter not of Man, but of Jeſus Chriſt. He replied, 'tis true, he was a Miniſter of Jeſus Chriſt but by Man, and not from Chriſt as the Apoſtles only were; and therefore if by the Laws of Men he was prohibited Preaching, he ought to obey: and never did Preach, till Mr.* Knightly *his Patron procured him a Licence from Archbiſhop* Abbot. *Where by Ordinance of Parliament the Common Prayer Book was laid aſide, he never forſook the uſe of it, but read always as much, as his very old Age would ſuffer him. When he was deſired to Baptize a Child after the Mode of thoſe Times, without the Common-Prayer-Book, he refuſed, but adminiſtred both Sacraments according to that Order, (the Croſs only excepted, which practice made ſome imagine 'twas the only thing he ſcrupled). And when by Accident a great Commander in the Parliaments Army (who formerly had been his Auditor) came with Forces that way, he asked Mr.* Dod, *why he did not Pray and Preach up the Parliament. He Replied,*

plied, He Preached Jesus Christ, which was the work of a Minister. And after that asked that Commander, Who he fought for? He answered, For the King and Parliament. The good old man replied, But what if the King be in a fight, and you should kill him? The Commander replied, He must take his fortune. Mr. Dod returned, 'Tis a strange fighting for the King, to kill him; and this answer did so trouble and concern this good man, that after this discourse ended, he mentioned it with great horror to some of his Relations. A little before Naseby fight, King Charles of blessed memory sent the late Earl of Lyndsey to Mr. Dod to know his Opinion of the War. His Lordship found him ill, however he sate up and dictated his sense of it. But the Earl was on a sudden, by reason of the Fight hurried away, that whether the King had the paper or no, I cannot learn; but the Original, or a Copy of it, was by some zealous men suppressed. And their lived near him a Justice of Peace in those ill times, (who, though he pretended to much Piety, had little honesty, as appeared at his death) that was thought the man who suppressed it. And when by some of

Mr. Dod's *Relations he was asked about it, he made this answer, That in his old Age he began to dote. I have done my utmost to retrive it, and am not yet out of hopes to do it; which if I can compass, the World shall see, this man was none of those who disliked the Liturgy, despised our Ecclesiastical Government, none of those who gathered Proselytes by broaching Opinions contrary to the Established Laws, none of those who Preached in Corners, and so applaud themselves and their fancies, that they fill our streets with their unreasonable Argumentations, none of those who study to deceive, because either they have deceived or been deceived themselves.*

I have now done, I only desire the Reader to lay aside all interest and partiality, and as an indifferent and unconcern'd person, to read this Discourse I here offer thee. And since all Truth is great, and will prevail, I cannot but hope this truth will have a good success. If the constant practice of the Primitive Church, if the Authority of all the great Reformers in the Protestant Church, if the universal consent of Antient holy Fathers, if the concurrent Testimony of

Modern

Modern Divines, if the confeſſions of ſo many great Divines in our late ill times, the blood of Archbiſhop Laud, *or the Martyrdom of our late bleſſed Sovereign, have any Rhetorique at all, let theſe compel thee to forſake theſe Separations, and to return to the boſome of that Church, whoſe Orders are Apoſtolical, whoſe Ceremonies are Primitive, and whoſe Doctrin is moſt Orthodox.*

Hen. Yelverton.

From my houſe at *Eaſton Manduit* in *Northamptonſhire*, this 12 of *March* 166$\frac{8}{9}$.

Epiſcopacy Aſſerted.

Cap. I.

Sect. I.

That the Church of Geneva *hath both juſtified, and praiſed our Epiſcopal Government in* England, *and prayed for the proſperous continuance thereof.*

FRom the Church of *Geneva*, we have that Pole-ſtarr thereof Mr. *Calvin* himſelf peremptorily aſſerting the Right of Epiſcopal Government, in what Church ſoever, (1.) *That profeſſeth the truth of Doctrine, and denieth dependence on the Roman Antichriſt.* And the Caſe ſo ſtanding, he denounceth them *Anathema, and accurſed who ſhall not reverently obey ſuch Epiſcopal Hierarchy:* ſo Mr. *Calvin*: which is the more remarkable, becauſe the

(1.) *Calvin lib. de neceſſit. Reform. Eccleſ. p. 69.* Talem ſi nobis exhibeant Hierarchiam in qua ſic emineant Epiſcopi, ut Chriſto ſubeſſe non recuſent, *&c.* ut ab illo tanquam unico capite pendeant, & ad ipſum referantur, *&c.* Tum vero nullo non Anathemate dignos fateor, ſi qui erunt qui non eam reverenter, ſummaq; obedientia obſervent.

Tractate, wherein these words are, is written professedly concerning the *Reformation of Churches*, and therefore so much more appliable to the impugners of our English Church, none more professedly maintaining the same Religion, and somewhat more Reformed than it was in the dayes of *Calvin*. Yea, and even in her last Canons opposite to Papists and Popery as ever. Again, his Approbation of our English Episcopal Government then in being was expressed sufficiently in dignifying Archbishop *Cranmer* (2.) Even for his *Archi-episcopal care which he had* (saith he) *not only of* England, *but also of the whole World*. Meaning, by endeavouring to his power to propagate the truth of Christ's Gospel every where. In which sense of *Publick Universal care*, good Bishops were antiently called *Bishops of the Catholick Church*. Yea, and in a more vehement and emphatical expression, he exhorteth him (with others the Governors of the

(2.) *Calvin Epist. ad Thom. Archiep. Cant.* Te præsertim (ornatissime Præsul) quo altiore in speçula sedes in hanc curam, ut facis, incumbere necesse est: Scio enim non ita unius Angliæ haberi abs te rationem, quin Universo Orbi consulas. p. 134.

the Church, (3.) *To labour to diſcharge their Function, as that which is enjoyned them of God, who will exact of them a due account thereof.* Our ſecond witneſs (Mr. *Beza*) teſtifieth, (4) *That the Church of* England, *after the Reformation, was ſupported by the Authority of Archbiſhops and Biſhops, excellent Paſtors of the Church*; wiſhing furthermore, *bleſſing upon their Function, that it might be perpetual to this Nation.* And in another place (5.) *Judging them worthy of puniſhment, that ſhould not willingly obey their Authority.* So he. Next, both Mr. *Beza* and *Sadeel* jointly inveigh againſt thoſe (6.) *As impudent ſlanderers who ſhould report them to have detracted any thing from the dignity of Epiſcopacy in this Church.*

(3) *Id Epiſt. ad Cranm. inter Ep. p.* 135. In quam rem ita omnes qui gubernacula iſtic tenent commanibus ſtudiis incumbere oporter, ut tamen præcipuæ ſint tuæ partes. Vides quid locus iſte poſtulat, vel magis quid pro muneris quod tibi injunxit ratione abs te ſuo jure exigat Deus.

(4.) *Beza Reſp ad Sar. de diverſ. Miniſt. grad cap.* 18. *v.* 3. Quod ſi nunc Anglicanæ Eccleſiæ inſtauratæ, ſuorum Epiſcoporum & Archiepiſcoporum autoritate ſuſſultæ perſtant, quemadmodum hoc illi noſtra memoria contigit, ut ejus ordinis homines, non tantum inſignes dei Martyres ſed etiam præſtantiſſimos Doctores & Paſtores habuerit, fruatur ſane iſta ſingulari Dei beneficentia, quæ utinam ſit illi perpetua. (5.) *Id ad Grindal. Ep.* 12. & 23. Ut omnibus Præſulibus ex animo obſequantur. Majori pœna digni ſunt qui autoritatem tuam aſpernabuntur. (6.) B *z.* & Sadeel. *cited by the Author of the Survey of the pretended holy Diſcipline, and by* Beza contra Saran. p. 126.

What shall we say to that mirrour of Learning Mr. *Isaac Causabon?* who having taken due survey of our Episcopal Government in *England*, doubted not to publish to the World, (7.) *That no Church in the World doth come nearer to the form of the Primitive Church than it doth; so far* (saith he) *that they that envied her happiness, are notwithstanding constrained to extol it*: judging furthermore, *That what either belongeth to the Doctrine of Salvation, or to the decency of a Church, is found in her, as well as in any other Church upon Earth.* And in a Brotherly and Christian close concludeth saying, *Praised and magnified be God therefore*: Even as he did at the sight of the Consecration of Bishops in *Paul's* Church, with this pathetical ejaculation, (8.) *Good God* (saith he) *how great*

(7.) *Caus.* (*regem alloquens*) *in præfat. ad Exercit.* Qui Ecclesiam habes in tuis regnis partim jam olim ita institutam partim magnis tuis laboribus ita instauratam ut ad florentis Ecclesiæ quondam formam nulla hodie propius accedat quam tua inter vel excessu vel defectu peccantes mediam viam sequuta, qua moderatione hoc primum assequuta est Ecclesia Anglicana, ut illi ipsi qui suam ei fælicitatem invident, sæpe tamen ex aliarum comparatione illam cogantur laudare.

(8) *Id. ad Card. Peron. Reg. Brit.* nomine. Certo & liquido mihi constat si notæ ὀυσιώδεις quærantur, aut etiam decorum Ecclesiæ, nullam in orbe terrarum (Deo uni sit laus) inventam, quæ propius ad fidem aut speciem antiquæ Ecclesiæ Catholicæ accedat. *Id. Ephem. An* 1610. *prid. Calend. Novemb.* Teste Mericio fratre diem sacrum non male posui Dei beneficio, sum enim invitatus hodie ut interessem sacris quæ facta sunt ad consecrandos Episcopos duos Scotos, & Archiepiscoporum Scotiæ, vidi illos ritus & impositionem manuum & preces in eam rem. O Deus, quanta fuit mihi voluptas? Tu Domine Jesus serva hanc Ecclesiam, & Catharis qui ista rident da bonam mentem.

was my joy? do thou Lord Jesus preserve this Church, and restore such to their wits who do deride these things. So he.

After these Doctor *Diodati*, now a famous Preacher in *Geneva*, at his being in *England*, did not a little joy to observe our Episcopal Government, who if he had been an Adversary thereunto would not (as he did) have noted *(9.) One of the seven Angels in the Revelations to have been the Bishop of Ephesus.* Lastly, *Fredericus Spanhemius*, Professor of Divinity in the same Church, may well stand for another witness, who after his ample commendations (and that worthily) of the late Primate of *Ireland*, manifestly extolleth *(10.) The Bishops and Divines of our English Church for their accurate Writings in defence of*

(9.) Dr. *Diodati* in his Annotat. upon *Revel.* 2. 1.

(10) *Spanh. Epist. Dedicat.* Ut profitear quanta Genevæ nostræ sit nominis tui claritudo, *&c.* Quamvis regna vestra præsulibus eruditissimis & Theologis summis abundent qui omni Scriptionis accuratæ genere judicium & acumen suum orbi Christiano probant, *&c.* Docent id tam eximia vestratium scripta in hoc genere cuæ in linguis exoticis cum immortali vestræ gentis laude trasferun ur, *&c.* Nec desunt hodie ex Antistibus & Theologis vestris viri incomparabiles qui rara felicitate Polemica tractant, & Orthodoxam veritatem, a Romanensium Theologorum argumentationibus strenue asserrum eunt, *&c.* Amplissimos Præsules & Pastores fidos amp examur, & pro omnium sive in Ecclesia, sive in Republica ad Clavum sedentium prosperitate divinam bonitatem assidue fatigamus, *&c.* Ecclesiarum vestrarum Præsulibus sua Autoritas.

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the Orthodox Religion, and their dexterity in confuting Romiſh ſubtilties; after profeſſeth in the name of the Church of *Geneva*, *Their embracing our Paſtors and Prelates with Chriſtian affection, praying for the proſperity of them that ſit at the Helm of this Church, that their Prelatical Authority may continue unto them.* So they, and ſomewhat more pertinent to our Queſtion in hand, as now followeth.

SECT. II.

That the Church of Geneva *diſclaimed the Opinion of thinking, that their Churches Government ſhould be a pattern for other Churches.*

(1) *Smectym. Vind, p.* 182.

THe (1) *Smectymnians* our Oppoſites, by inſtancing in that Church, may ſeem (in the ſame book Dedicated to both Houſes of Parliament) that the ſame Church of *Geneva* (which we acknowledge to be eſſentially a member of the Church of Chriſt) ought to be a Pattern of Eccleſi-

Eccleſiaſtical Government to all other Proteſtant Churches. We have a contrary Certificate from (2) *Theodore Beza* ſpeaking of Biſhops as the Celebrious mouth of that Church, *We* (ſaith he) *do embrace all faithful Biſhops with all reverence; neither do we* (*as ſome falſly object againſt us*) *propoſe our Example to any other Church to be followed.* So he. Hitherto of the juſtification of our *Engliſh Epiſcopacy*, by the judgment of our moſt Judicious Divines of the Church of *Geneva*. We are not deſtitute of like Teſtimonies from other Proteſtant Churches.

(2) *Bez. Reſp. ad Sar. de diverſ. Miniſt. grad. c. 21. reſp. 2.* Sed & fidos Paſtores cur non omni reverentia proſequamur? nedum ut, quod falſiſſimè nobis aliqui objiciunt, cuiquam uſpiam Eccleſiæ ſequendum noſtrum peculiare exemplum præſcribamus, imperitiſſimorum illorum ſimiles qui nihil niſi quod ipſi agunt rectum putant.

SECT. III.

That alſo other Proteſtant Divines of Reformed Churches have obſerved the Worthineſs of the Epiſcopal Government in England.

MR. *Moulin* (whoſe Name is Venerable among all Orthodox

dox Divines) acknowledgeth (3) *That our Englisſh Biſhops that ſuffered Martyrdom in the days of Queen* Mary, *were for Zeal nothing inferior to the moſt excellent ſervants of God, which* Germany *or* France *ever had*; *which none* (ſaith he) *will deny if not blinded in day-light.* And leaſt that worthy Divine ſhould be thought to approve of ſuch of our Engliſh Biſhops only as then ſuffered Martyrdom, we have furthermore his indefinite large Teſtimony, (4) *We affirm* (ſaith he, ſpeaking as the mouth of the *French* Church) *That the Biſhops of* England, *after the Reformation, were the faithful ſervants of God, and ought not to deſert their Office, or title of Biſhop.* (5) *Hierome Zanchie* (amongſt excellent Divines in his time) exhorteth Queen *Elizabeth* with an *Imprimis, and eſpecially to extend her care and Authority to have godly and learned Biſhops, whereof* (*by the bleſſing of*

(3) *Moul. Epiſt. ad Epiſc. Winton.* Quorum Martyrum habemus ſcripta, & meminimus geſta, ac zelum, nulla ex parte inferiorem zelo præſtantiſſimorum ſervorum Dei, quos Germania aut Gallia tulit: hoc qui negat oportet ut ſit vel improbe vecors, vel gloriæ Dei invidus, vel cerebroſa ſtoliditate ſtupens caliget in clara luce.

(4) *Id. in Theſſ. de not. Eccleſ.* Epiſcopos Angliæ poſt converſionem ad fidem, & damnationem Papiſmi, aſſerimus fuiſſe fideles Dei ſervos, nec deſerere debere officium ſuum vel titulum Epiſcopi. (5) *Hierom. Zanch. Ep. ad Reg. Eliz.* Cogitet tua Majeſtas in hoc omnem tuam potentiam, & auctoritatem intendere, ut imprimis Epiſcopos habeas vere pios, & in ſacris literis exercitatos ſicut Dei beneficio habes complurimos eoſq; faveas, & augeas.

God,

God, saith he) *you have very many, and to cherish them.* And again, he congratulateth the Episcopal Dignity of *Jewel* Bishop of *Salisbury*, (6) Praying to God for his prosperous success in his Function, *and of all others the Pious Bishops of* England, *and all this in the name of his Colleages, the Pastors of the Church of* Heidelburgh. (7) *Sarania* (a *Belgick* Doctor) though a great favourer of the Order of Episcopacy, yet an earnest inveigher against the Roman Hierarchy, confesseth *Himself to wonder often at the Wisdom of the Reformers of the Church of* England, *as no way deviating from the antient Church of Christ:* And he concludeth with this *Epiphonema* saying, *I hold it a part of her happiness that she hath retained with her the Order of Bishops.* Mr. *Moulin* again (that he may be the Epilogue who was the Prologue) concludeth for

(6) *Id Ep. ad Jewell. Sarisb. Episc.* Verum est (Doctissime præsul Jewelle) me nusquam ad te scripsisse & ut debebam, istam tibi dignitatem ad quam tua te virtus evexit gratulatum fuisse, &c. Dominus te & reliquos omnes pios, & sanctos Episcopos Ecclesiæ suæ servet, & vestra opera promoveat Regnum suum. *Hier. Zanch. suo & Collegar. nom. An.* 1577.

(7) *Savan. adv. Bez. Epist. ad Lect. Sæpe miratus sum eorum sapientiam qui Anglicanæ Ecclesiæ restituerunt verum cultum Dei, & ita se attemperârunt ut nusquam decessisse ab antiqua & priscâ Ecclesiæ consuetudine reprehendi possint, quam si alii fuissent secuti minus bellorum Civilium haberemus.*

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the Church of *England*, ſaying;

(8.) *Mr.* Moul. *Buckl. of Faith*, P. 345.

(8) *That their agreement is ſuch, that* England *hath been a Refuge to our perſecuted Churches; and correſpondently the excellent ſervants of God in our Churches* (ſaith he) Peter Martyr, Calvin, Beza, *and* Zanchie, *have often written Letters full of reſpect, and amity to the Prelates of* England. So he.

To theſe may be added the late dedicated Books to ſome of our Biſhops of theſe times, together with others referring their Controverſies among themſelves to be decided by their judgment, if we thought that ſuch inſtances could be of eaſie digeſtion with ſome. Hitherto by way of Introduction in behalf of our particular Engliſh Church. We are now to proſecute the juſtification of Epiſcopacy in general, ſo farr as to make good the Title of this Treatiſe inſcribed, A FULL SATISFACTION IN THIS CAUSE, as well for the Neceſſary uſe, as alſo for the juſt Right thereof, as conſonant to the Word of God. We begin to conſult with gray-

gray-headed Antiquity for the manifeſtation hereof.

SECT. IV.

That the Epiſcopal Government in the Church of Chriſt is for Neceſſary Uſe the beſt, according to the judgment of Primitive Antiquity.

GEnerally the beſtneſs of a thing (that we may ſo call it) is beſt diſcerned by the Neceſſary Uſe, whereof Antiquity hath teſtified by *Hierome*, (a) *That the original reaſon of conſtituting one over the reſt of Presbyters, to whom all the care of the Church ſhould belong, was* (ſaith he) *ſo decreed through the whole World, that Schiſme might be removed.* Which from the continual experimental ſucceſs thereof in the Church, he himſelf held to be ſuch,

(a) *Hier. in Tit.* 1. Antequam Diaboli inſtinctu ſtudia in religione fierent, & dicerentur in populis, Ego Pauli, Ego Apollo, Ego autem *Cephæ*, communi Presbyterorum Concilio Eccleſiæ gubernabantur: poſtquam vero unuſquiſq; eos quos baptizaverat ſuos putabat eſſe, non Chriſti; in toto orbe decretum eſt, ut unus de Presbyteris electus ſuperponeretur cæteris, ad quem omnis Eccleſiæ cura pertineret, & Schiſmatum ſemina tollerentur.

such, (b) *As whereupon the safety of the Church did depend.* (c) *Tertullian* (yet himself no Bishop neither) *will not have Presbyters and Deacons to Baptize without Authority from the Bishop, for the honour of the Church; which being observed, Peace* (saith he) *will be preserved.* (d) *Chrysostom* illustrateth the *Necessity* of Episcopal Government, by resembling the *Bishop* to the *Head*, in respect of the *Body*: to a *Shepheard*, in respect of his *Sheep*: to a *Master*, in respect of his *Scholars*: and to a *Captain*, in respect of his *Soldiers*: with whom (e) *Ambrose* agreeth in the first resemblance; calling likewise the Bishop, *The Head of the rest of the members.* (f) *Augustine* compareth the *Bishop* to the *Father of the Family*,

(b) *Id. advers. Lucif.* Ecclesiæ salus ex summi Sacerdotis dignitate dependet, cui nisi exors quædam potestas, & ab omnibus eminens detur, tot in Ecclesia efficientur Schismata, quot Sacerdotes.

(c) Dandi (scilicet Baptismi) jus habet summus Sacerdos, qui est Episcopus, dehinc Præsbyteri & Diaconi, non tamen sine Episcopi Authoritate propter Ecclesiæ honorem, quo salvo, salva est pax. *Tert. de Baptism. cap.* 17. (d) *Chrysost Hom.* 20. *ad popul. Antioch. de reditu Flaviani Episc.* Ἐυλόγητος ὁ Θεὸς ὁ τὴν ἱερὰν ταύτην ἑορτὴν μετὰ χαρᾶς καὶ εὐφροσύνης πολλῆς καταξιώσας ἡμᾶς ἐπιτελέσαι· σήμερον, καὶ τὴν κεφαλὴν ἀποδοὺς τῷ σώματι. καὶ, τὸν ποιμένα τοῖς προβάτοις, τὸν διδάσκαλον τοῖς μαθηταῖς, τὸν στρατηγὸν τοῖς στρατιώταις, τὸν Ἀρχιερέα τοῖς Ἱερεῦσιν. (e) *Ambr. in* 1 *Cor. cap.* 1. 17. In Episcopo omnium Ordinationum dignitas est, Caput est enim cæterorum membrorum. (f) *August.* Unusquisq; in domo sua, si Caput est domus, velut Episcopus est.

as being Head of the Houſe. (g) *Nazianzen*, (h) *Ambroſe*, (i) *Nicetas* decipher him *as the Eie in that Head, whoſe Office is to look to the whole Body, whence they have their names*, Epiſcopi *or* Biſhops. (k) *Baſil* (yet higher) compares the Church to the *Body*, and the Biſhop to the *Soul*; ſaying, *That the Members of the Church by Epiſcopal Dignity, as by one Soul, are reduced to Concord and Communion.* (l) *Cyprian* Biſhop and Martyr, doth more than once complain of the *Contempt and Diſobedience of the inferiour Clergy and People againſt their Biſhops, as the Original Spring of Hereſies and Schiſms.*

(g) *Nazian. Ep. 22. ad Baſil.* Λυχνον ἡ ἐκκλησιας ἐπισκοπον.

(h) *Ambr. de dign. ſa. cap. 6* Si oculus tuus ſimplex, id eſt, Si Epiſcopus, qui ut lumen promeruit præeſſe in corpore, ſimplicitate, & ſancta innocentia ſit decoratus, omnis Eccleſia ſplendore luminis radiatur.

(i) *Nicet. Com. in Gregor. Nazian Ora. 44.* oculorum loco poſitos eſſe affirmare, utpote aliis ſuperiores, ac propterea nomen Epiſcoporum conſequutos: per eos enim plebem Chriſtus in ſe credentem inviſit. (k) *Baſil. Epiſt. 67. ad Eccl. Anc.* Οὕτω δὲ ἐκ τῆς πρὸς τὴν ἑκάστου θεραπείας ἐσχήκασι συμπάθειαν καὶ ἀκριβῆ κοινωνίαν σωματικὴν δίκλα, *&c.* ( ) *Cypr. Epiſt.* 55. Neque enim aliunde Hæreſes abortæ ſunt, aut nata ſunt Schiſmata quam inde, quod Sacerdoti Dei non obtemperatur, nec unus in Eccleſia ad tempus Sacerdos & ad tempus Judex, vice Chriſti cogitatur. *Id. Epiſt.* 65 Hæc ſunt enim initia Hæreticorum, & ortus atque conatus Schiſmaticorum, *&c.* Ut præpoſitum ſuperbo tumore contemnant. *Id Epiſt.* 69. Inde Hæreſes & Schiſmata abortæ ſun, dum Epiſcopus ſuperbiæ quorundam præſumptioni contemnitur, *&c.*

We have done with the Fathers whom we have found generally asserting the Necessary Use of Episcopal Government; and whom in the next place we shall find seconded by the ingenious confessions of Judicious Protestants of remote Churches.

SECT. V.

The Protestant Divines of remote Churches have generally acknowledged Episcopal Government, to be for Necessary Use the best.

THe Protestant Witnesses which we shall here alleadg, are of two Classes, the one *Lutheran*, with whom we begin. (m) *Luther* himself indeed will be found to inveigh against Bishops; yet not in general against all, but such only as were *Tyrannous and unworthy* (as he saith) *of the holy name of Bishops*. Otherwise not only he, but all the

(m) *Luther. Tom. 2. fol.* 317. Plus illis tribuo quam merentur, qui illos tam sancto & veteri nomine dignor. *Id. ibid fol.* 320. Nemo contra statum Ecclesiasticum & veros Episcopos vel bonos Pastores dictum putet, quicquid contra hos Tyrannos dicitur.

Churches

Churches of the *Lutherans* have in the publique (n) *Augustine Confession* (speaking of Bishops) testified that, *They often protested their earnest desire to preserve the Ecclesiastical Polity, and Degrees then in being in the Church, even in their highest Authority*; which they acknowledge to be *of great use for avoiding of Schisms in the Church.* To this purpose *Melancthon*, by the perswasion of *Luther* (as * *Camerarius* writeth in his life) as much for Episcopacy as any, burst out into this pathetical Expression, (o) *I speak my mind freely* (saith he) *I would to God, yea, I would to God I were able to restore the Government of Bishops; for I see what a Church we are like to have, the Ecclesiastical Polity being dissolved; I foresee the Tyranny will be more intolerable than ever it was before.*

(n) *Apolog. Confess. August. cap. de Num. & usu Sacram. Art.* 14. Nos sæpe protestati sumus summa cum voluntate conservare Politiam Ecclesiasticam, & gradus in Ecclesia factos; summa cum autoritate. *Ead. Confess. Aug. lib* 4. *de unit. Eccles.* Ut Schismata vitarentur, accessit utilis Ordinatio, ut ex multis Præsbyteris eligeretur Episcopus qui regeret Ecclesiam, *&c.*

* *Camerar. in vita Melanth.* Hoc ille non intermittebat suadere non modo adstipulatore sed etiam Autore ipso Luthero.

(o) *Melanth. Hist. Confess. August. p.* 305. Quanquam ut ego quod sentio dicam; Utinam possim Administrationem restituere Episcoporum, video enim qualem simus habituri Ecclesiam dissoluta [illegible] Ecclesiastica, video postea multo intolerabiliorem futuram Tyrannidem quam antea fuit.

So he, citing (p) *Bucers* like judgment of the Necessity of Episcopal Government: *To the end that refractory and dissolute persons may be removed out of the Church.* The illustrious Prince *Hainault*, one persecuted for Religion, and afterwards enabled with the calling of *Preacher of the Gospel*, professeth in the name of the *Lutheran* Churches, saying (q) *With what willingness and joy of heart would we reverence, obey, and yield Bishops their Jurisdiction, and Ordination, which thing we have alwayes contested for, as did also* Luther *himself both in Words, Writing, and Preaching.* So he. We may add out of the *Danish* Church that learned *Hemingius* confessing (r) *The Episcopal Order to be most profitable, both for Governing the*

(p) *Melanct. cit. Bucer. de discipl. Cler.* Omnino necesse est ut Clerici suos habeant Curatores atque Custodes instaurandos, ut Episcoporum ita & Archiepiscoporum aliorumque omnium, quibuscunque nominibus censeantur, potestas, & animadversio caveat, ne quis omnino in hoc Ordine sit ἀόρατος.

(q) *Greg. Princ. Hain. in præfat. de ordinat.* Quam libenter quantaque cordis lætitia Episcopos ipsos habere, revereri, morem gerere, debitam jurisdictionem, & Ordinationem his favere, eaque sine ulla recusatione frui vellemus? Id quod nos semper & Dom. Lutheræ piæ memoriæ sæpissime tam ore quam scriptis, imo, & in Concione publica in Cathedrali Templo Marpurgii contestati promissimus.

(r) *Heming. Com. in Phil.* I. I. Et fateor utilissimum ad conservandam doctrinæ sinceritatem, & ad regendam disciplinam Ecclesiæ Unum aliquem in singulis Diœcesibus sive Provinciis præficere, qui sit inspector rerum gerendarum in Ecclesia, curetque ut omnia j x a Pauli Consilium ordinatè & decenter fiant. Hunc sive Episcopum Græca voce, sive inspectorem, sive superintendentem vocaveris, perinde est.

Church

Church, and for preſervation of ſound Doctrine.

The other Claſſis of Proteſtant Authors are at hand to deliver their own Judgments; alſo *Calvin* in the firſt place delivereth the Original Reaſon of Epiſcopacy to be, (as he ſaith) (s) *Leſt by Equality (as it uſually cometh to paſs) Schiſmes ſhould ariſe in the Church.* So he. With ſuch a *Parentheſis* as telleth tales, namely, *That Diſſention accompanieth Parity*: But that which is ſpoken in a farr lowder tone, is this his Confeſſion, (t) *I confeſs* (ſaith he) *that as the manner of men is now a days, the Order of Miniſters cannot continue, except one be over the reſt.* So he. From whom we expect much more hereafter: In the interim *Beza* granteth (u) *That becauſe by Experience the Presbyterial Government was found*

(s) *Calv. Inſtit. l. 4. c 4. v. 1.* Præsbyteri ex ſuo numero in ſingulis Civitatibus unum eligebant cui ſpecialiter dabant titulum Epiſcopi, ne ex æqualitate (ut fieri ſolet) diſſidia naſcerentur.

(t) *Id. Com. in Phil. 11.* Fateor quidem ut nunc ſunt hominum ingenia & mores, non poſſe ſtare Ordinem inter

verbi Miniſtros, quin reliquis præſit unus. (u) *Beza Reſp. ad Saran. de Miniſt grad c. 23. reſp. 11.* Dicamus ergo Primatum illum ordinis per Mutuæ ſucceſſionis vices, ipſa tandem experientia compertum fuiſſe non ſatis virium habuiſſe, nec ad ambitioſos Paſtores nec ad auditores quidem vanos, alios vero adulatorio ſpiritu præditos compeſcendos, *&c.* Itaq; quod ſingulorum ſecundum ſucceſſionem commune fuit, viſum fuit ad unum transferre, *&c.* Quod certe reprehendi nec poteſt, nec debet, quum præſertim vetuſtus hic mos in Alexandrina Eccleſia jam nd., *&c.*

insufficient to keep under Ambitious Pastors, and vain and Fanatical Auditors; One was constituted over the rest to govern them: which thing (saith he) *neither can, nor ought to be reprehended. Especially seeing that in the Church of* Alexandria *this Custom was observed, even from the dayes of* Mark *the Evangelist.* And again, (x) *God forbid that I should reprehend this Order as rashly or proudly brought into the Church, whereof there was great use when good and holy Bishops governed the Church.* So he. *Zanchie* is of reverend esteem amongst our Adversaries; yet he confesseth, (y) *That Episcopacy was ordained out of Piety to best ends for the Edification of the Elect, and was so received by the consent of Christian Churches: Who then am I,* (saith he) *that I should disallow that which the whole Church of Christ hath approved?*

(x) *Id. ibid. Resp.* 13. Absit autem ut hunc Ordinem, ut temere aut superbè invectum reprehendam, cujus potius magnum fuisse usum quamdiu boni & sancti Episcopi Ecclesiis præfuerunt quis inficiari potest? Iruantur igitur qui volunt & possunt.

(y) *Zanch. Observat. in suam ipsius Confess. oper. Tom.* 8. *Coll.* 579. Quid certius ex Historiis ex Conciliis ex omnium Patrum scriptis quam illos Ministrorum Ordines de quibus diximus communi totius Reipublicæ Christianæ consensu in Ecclesia constitutos & receptos fuisse. Quis autem Ego sum qui, quod tota Ecclesia approbat improbem? Neq; omnes Docti viri nostri temporis improbari a me sunt: quippe qui norunt & licuisse hæc Ecclesiæ, & ex pietate, & optimos fines pro edificatione Electorum, ea omnia fuisse profecta & ordinata.

To

To comprise much in a little, we have heard of the Protestation made in the *Augustane* Confession, in the behalf of Episcopacy, and the Necessity of it; and it is testified by (z) *Conradus Vorstius*, that *the Protestant Divines, in Conference at* Bosnack, *subscribed to it* per omnia, *except that dubious Article concerning the Eucharist.* Amongst whom he reckons *Calvin, Beza, Zanchie, Viretus*, and *Melancthon.* We may not pass by *Bogarmanus*, Moderator in the Synod of *Dort*, who hath been rendred unto us by a credible person; That upon the mention of Episcopacy by some of our English Divines, the want of which had, in all probability, caused those dissentions in the *Netherlands*: He made this Answer before them all, as the mouth of the rest, (*) *Alas, but we are not so happy*: which none that duly considers either the Person that spake it, or yet the Place where it was uttered, can conceive to be a Complement; but rather a Conscionable acknowledgment of a clear Truth.

(z) *Conrad. Vorst. Apolog. pro Eccl. Orthodox. de Confess. Aug. p.* 285. In Colloquio Possianeno Augustanæ Confessioni per omnia se subscribere paratos esse testati sunt præterquam Articulo Doctrinæ Eucharistiæ utpote obscurius posito.

(*) Bish. *Hall Episcop of Divine Right, Parag.* 1. 4. *p.* 16. Domine, non sumus adeo fælices.

Neither is this the first or the last time that this Truth hath been asserted by Divines of remote Churches, though perhaps never so solemnly and publickly as here: For before this (1) *Saravia* hath published his Judgement in Print, wherein he esteems it, *A part of the happiness of our English Church, that she hath conserved in her the Order of Bishops.* And since that Synod, the learned Professor of Divinity in *Geneva*, *Videlius*, speaking of good Bishops, and such as are instructed by the Holy Ghost: (2) *To such* (saith he) *as* Ignatius *speaketh, We willingly obey, and say they are Necessarily to be obeyed.* Nothing now remaineth, but that one whom our Opposites have proclaimed for their chiefest Advocate, *Walo Masselinus* alias, *Salmatius*, may give the upshot in this very point, (3) *That a*

(1) *Sarav. defens. Tract. de divers. Minist. grad. Epist. dedicat. ad finem.* In parte fœlicitatis hujus Regni (viz. Angliæ) numerandum sit, quod hunc Ordinem (viz. Episcopalem) retinuit, ut conservetur, &c.

(2) *Videl. Exerc. 1. in Ep. Ignat. ad Trall. c. 2. v. 4.* Talibus Episcopis & libenter paremus Σοφισθέντες ὑπὸ τοῦ πνεύματος, *h. e.* ita a Spiritu Sancto docti (ut Ignatius ad Ephesios loquitur) & parendum esse necessario dicimus. (3) *Walo Massel. de Episc. & Presb. p.* 413 Episcopus Ecclesiis regendis unicus præpositus est, qui & Præsbyteris pluribus unius Ecclesiæ præesset ad Schismata tollenda. Bono fine hoc fuisse institutum nemo negat, cum optima ratio fuerat ita instituendi.

Bishop

Biſhop (ſaith he) *was ſet over Preſbyters in the ſame Church, to take away Schiſms, none can deny to have been inſtituted to a good end, and that with beſt Reaſons.* We need not repeat, how the Church of *Geneva* did not dote ſo much upon their own Form of Church Government, as to think it worthy to be an Example for other Churches to copy out. We are not ignorant of the flouriſhing pretenſe which our Oppoſites make to others to be enamoured of their *Helen* (the Presbyterial Government) as if it were moſt commonly uſed in all Churches abroad, therefore have we been conſtrained to advertiſe as followeth.

SECT.

SECT. VI.

That the Episcopal Government is farr more practised among Protestants of remote Churches, than is the Presbyterial.

THe words of *Zanchie* (4) are punctual, *That Episcopi* (that is, Bishops) *and Superintendentes are words of the same sense and signification, and therefore where there is an agreement in the thing, we ought not to make any alteration or strife about Words. And for Practice* (he saith) *That in some Reformed Churches, both the Name and Function of Archbishops and Bishops, were retained; in others the Office was retained, changing only the Title of Archbishops and Bishops, into Superintendents, and general Superintendents: And where neither Name nor Office did remain, as formerly,*

(4) *Zanch. Observ. in suam ipsius Confess. Oper. Tom.* 8. *Col.* 583. Fuit mihi præterea habenda ratio illarum etiam Ecclesiarum, quæ licet Evangelium complexæ sint, suos tamen & re & nomine Episcopos & Archiepiscopos retinuerunt, quos [mutatis bonis Græcis nominibus in male Latina, vocant Superintendentes, & generales Superintendentes; sed etiam, ubi vetera illa Græca bona, neque hæc nova male Latina verba obtinent, ibi solent esse aliquot primarii, penes quos fere tota est Autoritas; sed cum de rebus convenit, quid de nominibus altercamur?

merly, yet even there almoſt all Authority was managed by ſome Chief Paſtors. So he. Mr. *Dureus* (a Learned Divine) and in one ſort Apoſtolical, by his great Travail and endeavours for reconciling of *Lutherans*, and other Proteſtant Churches, and alſo ſome others, publiſhed to to the World a multitude of Proteſtant Churches governed by Prelates, under the name of Biſhops, farr exceeding the number of the Presbyterial: which ſeemed a matter ſo unqueſtionable to a Jeſuit, that he preſumed to affirme of all Proteſtant Churches excepting Anabaptiſts, (5) *That they admitted three degrees of Miniſters; to wit, Biſhops, Presbyters, and Deacons.* That which we wiſh may be principally obſerved by theſe Premiſſes, is, That ſo many ſo eminently Learned and Judicious Divines, and among them ſuch as are thought to have practiſed the Presbyterial Diſcipline, would not

(5) *Greg. de Valent. Tom. 4. diſp. 9. q. 1.* Reliqui omnes Sectarii (præter Anabaptiſtas Enthuſiaſtas) admittunt tres ſaltem Miniſtrorum gradus, nempe Epiſcoporum, qui habent Curam Eccleſiæ, Diſciplinæ, & Presbyterorum quos vocant Miniſtros verbi, & Diaconorum qui Paſtoribus & Superintendentibus navant operam in diſpenſatione Sacramentorum & aliis Officiis. *Vide Chemnit. Exam. Conc. Trid. Seſſ. 23.*

ſo

ſo plainly and univerſally have acknowledged the Neceſſary Uſe of Epiſcopal Prelacy, except (before all Presbyterial parity) they had judged it the *Beſt*: but yet we are to ſoar higher, accounting that moſt truly the *Beſt*; which hath the *Beſt Right*.

Cap. II.

Sect. I.

The ſecond general part of this full ſatisfaction, is concerning the Right of Epiſcopacy, which is to accord to the Word of God, *which is the ſecond reſerved Condition in the Common Covenant.*

THere are but two principal wayes to underſtand every *Accordance to the Word of God*; One from Primitive Antiquity, eſpecially that which bordereth immediately upon the *Apoſtolical Age*; the Other by the light and evidence of Scri-

Scripture it self. And for our just enquiry into both, we shall take along with us the Consent and acknowledgment of such Protestant Divines, to whom our Opposites cannot justly impute partiality in the behalf of Bishops. Antiquity speaketh unto us both by its *profession* and *practice*; sometimes professing it to be so far according to the *Word of God*, as it is *Apostolical*; sometimes in an higher tone and accent, to attribute unto it *a Divine Right*. Touching the *Apostolical Right*, our Opposites will not seem to be so far forlorn of Antient Patronage, but that they will object four Authors against this; which Objections we are to remove in the first place, as rubs in our way, that our Readers passage may become more even and easie unto him.

SECT.

SECT. II.

First, That no Antient Father hath been justly objected as gainsaying the Apostolical Right of Episcopacy, no not Hierome.

THe *Smectymnians* have informed both the Honourable Houses of Parliament, that (1) *The best Charter pleaded for Episcopacy, is Ecclesiastical Constitution, and the testimony of Hierome.* Which is the main Fort which they and other our Opposites rest upon, (2) *The Original of Episcopal Prelacy* (saith he) *is rather from the Custom of the Church, than of the Lords disposing.* Whence these Disputants conclude, that he held it to be * *Meerly Ecclesiastical*; and the rather because this his Commentary is upon a *Text of Scripture.* Two kind of Answers are appliable to this Objection; One in respect of *Hieromes* person; the Other in regard of his manifold Confessions to the contrary.

(1) *Smect. vind. p.* 13.

(2) *Hier. in Tit.* 1. Episcopi noverint se magis consuetudine Ecclesiæ, quam dispositione Dominicæ veritatis Presbyteris esse majores, & in commui debere Ecclesiam regere.

* *Smect. p.* 77.

First,

First, *Hierome* (by nature an angry man) had been not a little provoked by *John* Bishop of *Hierusalem*, and thereupon (as a learned Doctor even of the Presbyterian Church saith) (3) *Did probably vent this sentence in an humane passion*: Especially as another saith, (4) *Holding it an indignity to see his Order contemned.* And that such passions were sometimes incident to this Father, our next Section will further manifest. But we are rather willing to rest upon the more manifest resolution of *Hierome* himself.

(3) *Scultet. observ. in Tit. c. 8.* Passus est bonus Hieronimus humani quid quando ita scripsit, *&c.*

(4) *Saravia defens. Tract. de diverf. Minist. grad. c. 23. ad Bezæ Resp. 2.* Cum ipse Presbyter fuit, indigne tulit suam Conditionem contemni.

Secondly, Therefore we come to the Construction of his words: which we cannot unfold better, than according to the interpretation of the above-mentioned *Scultetus*, namely, (5) *That Hierome denying Episcopacy to be of Divine disposition*; meant, *that it was not immediately ordained by Christ himself, in the time of his Residence here upon earth. And by affirming it to be of the Custome of the Church of Christ understood this in the dayes of the Apostles.* And that this is the proper and genuine interpretation

(5) *Scultet. ubi. sup.* Nisi forte Consuetudinem Ecclesiæ pro Consuetudine Apostolica, & Dominicæ dispositionis veritatem pro instituto Christi capiat.

pretation of theſe words, we appeal from (if ſo it was) paſſionate *Hierome*, to *Hierome* diſpaſſionate; from whom we have manifold acknowledgments of the *Apoſtolical Right of Epiſcopacy*, ſaying, (6) *That all Biſhops are the Succeſſors of the Apoſtles, and do now ſupply their places.* (7) He alſo terms the *Epiſcopal power of Excommunication*, the *Apoſtolical Rod*; and correſpondently he calls *Damaſus* (a Biſhop) his *Shepheard*, and himſelf (a Presbyter) his *Sheep*.

(6) *Hierom. Ep. ad Evag.* Omnes Epiſcopi Succeſſores ſunt Apoſtolorum.

Id. Ep. ad Marcell adverſ. Mont. Apud nos Apoſtolorum locum Epiſcopi tenent.

Id. Ep. ad Heliod. Epiſcopi ſtant loco Pauli, & gradum Petri tenent. (7) *Id. ad Ripar. adverſ. Vigilant.* Minor Sanctam Epiſcopum in cujus parochia Presbyter eſſe dicitur, acquieſcere furori ejus, ac non virga Apoſtolica, virgaq; ferrea confringere vas inutile.

Thirdly, He reſembleth (8) *Biſhops and Presbyters in the New Teſtament*, to *Aaron and his Sons in the Old*, calling it *an Apoſtolical Tradition*. And Laſtly, He recounteth from Antiquity (9) James, *our Lords Brother*, *Biſhop of* Hieruſalem, Mark

(8) *Id. Ep.* 58. *ad Evag.* Ut ſciamus Traditiones Apoſtolicas ſumptas de veteri teſtamento, quod Aaron & filii ejus atque Levitæ in Templo fuerunt, hoc ſibi Epiſcopi Presbyteri & Diaconi vendicent in Eccleſia.

(9) *Id. Catal. Script. Eccl.* Jacobus qui appellatur frater domini, &c. Poſt paſſionem Domini ſtatim ab Apoſtolis Hieroſolymorum Epiſcopus Ordinatus. *Ibid.* Marcus Eccleſiæ Alexandrinæ primus Epiſcopus ordinatus, Titus Cretæ.

Biſhop

Biſhop of Alexandria, Timothy *of* Epheſus, Titus *of* Crete; whom the Apoſtles left their Succeſſors in place of their Government. So St. *Hierome* in as full a diſtinction of Biſhops over Presbyters, as any Prelate can do at this day. Wherefore it will not (we preſume) fall into the imagination of any diſcreet Reader, to think, that ſo many Apoſtolical Relations had unto Biſhops by *Hierome*, muſt needs confirm unto us his opinion of an Apoſtolical Inſtitution, eſpecially thoſe laſt now mentioned out of his Book of *Eccleſiaſtical Writers*,* which *Eraſmus* calls, *A learned work, and worthy of ſuch an Author.*

* *Eraſm. Præfat. in eund lib.* Eruditum opus & Hieronymo dignum.

If we ſhould yield unto our Oppoſites to chooſe them an Author out of all Proteſtant Divines, whom they would make Umpire and Determinator between us and them in this very Caſe, we are perſwaded that *Beza* muſt be he, and him ſhall not we refuſe, who directly proveth even out of *Hierome* (11) *That the cuſtom of of chooſing one among the Presbyters,*

(11) *Beza Reſp. ad Savan. de diverſ. Min. gral. cap.* 23. *reſp.* 11. Veruſtus hic mos primum Presbyterum eligendi in Alexandrina Eccleſia, jam inde a Marco Evangeliſta, eſt obſervatus, *p.* 367.

who should be over the rest, was ob
served from the time of Mark *th*
Evangelist. Nay, and further th
same *Theodore Beza* doth quit th
main Objection of *Hieromes* den
ing Prelacy to have been of Divi
disposition, saying roundly (12) *Th*
Hierome *is not to be thought to ha*
doted so much as to dream that no
of the Presbyters was placed as Pre
dent over the rest, when he sai
that at the first the Church was g
verned by the Common Council
Presbyters. This is as much as a
Prelatically minded man could eith
say, or wish to be said.

(12) *Id. ibid.* c. 23. *resp.* 34. Quod advertsus Hieronymum obiicis ex Apocalypsi nempe quod ætate Johannis Apostoli Asiæ Ecclesiæ habuerint septem Episcopos divina non humana Ordinatione sibi præfectos, *&c.* Hoc inquam quorsum adversus Hieronymum & torques? Nec enim ille cum diceret Ecclesias initio commu Præsbyterorum Concilio fuisse gubernatas, ita dissipuisse exi mandus est, ut somniaret neminem ex Presbyteris illi C præfuisse.

SECT

SECT. III.

That Augustine *objected against the Apostolical Right of Episcopacy is directly for it.*

Augustine (a Father whose memory hath been Venerable throughout the whole Christian World) is objected to have written thus to *Hierome*, (13) *Although according to the titles of Honour usual in the Church, Episcopacy be greater than Presbytery, yet is* Augustine *inferiour to* Hierome *in many things.* Hence the * *Smectymnians*, *If* Augustine *had known that the Majority of Bishops above Presbyters had been of Divine or Apostolical institution, &c. he would have said as much.* So they. Which is much more than they themselves ought to have said, for two Reasons.

First, Because St. *Hierome* (as they there confess) had taken distaste at *Augustine*, and thereupon written two sharp Epistles to him, in both which

(13) *Aug. Ep. 19. ad Hier.* Quanquam secundum honorum vocabula, quæ jam Ecclesiæ usus obtinuit, Episcopatus Presbyterio major sit, tamen in multis rebus Augustinus Hieronymo minor est.

* *Smectym. vind. pag.* 87.

he doth (but yet Ironically) *extol him as a great man*, because he was *In Pontificali culmine Constitutus*. So they. Whereby they do in a manner proclaim *Hieromes* peevishness, every Ironie proceeding from some Splenetical tumor; for although *Hierome* was otherwise a Saint-like man, yet in respect of Moderation, he was far inferior to *Augustine*, who here by his mild answer (in the objected Epistle) endeavoured to allay the heat of *Hieromes* passion, with the cool breath of Christian condescension, saying, *Augustine is in many things inferior to* Hierome.

Secondly, (to speak to the matter itself) Because all that *Augustine* attributeth to the Institution of the Church is only *Honorum Vocabula*, namely, the appropriation of the word *Bishop*, as more significant to express the Office *Episcopal* over *Presbyters*, the general use hereof may well be ascribed to the Church, though it had its Original from the Apostles times when the Office was instituted; for even from thence this Father is found to derive the Pedegree

gree of Episcopacy, when he saith, (14) *That the root of Christian Society is diffused through the world by the Apostolical Seats and Successions of Bishops.* Which Successions are relative to Episcopal Predecessors, and so upwards till we come to the Apostolical Seats whence they had their foundation. Yet so as deducing Episcopacy from an higher Original, namely, (15) *That none can be ignorant, that our Saviour did institute Bishops, who before his ascension into Heaven, laying his hands on the Apostles, ordained them to that function.* So he. So farr was he from blemishing Episcopal Order, with an opinion of its Ecclesiastical Ordination, that he acknowledgeth them to be the institution of Christ. Now let us proceed to *Nazianzen*, who is the third objected Father by our Opposites.

(14) *August. Epist* 42 Radix Christianæ societatis per sedes Apostolorum & Episcoporum successiones, certa per orbem propagatione diffunditur.

(15) *Id Qu. vet. & Nov. Test. q.* 97. Nemo ignorat Episcopos Salvatorem Ecclesiis instituisse. Ipse enim priusquam in Cœlos ascenderet, imponens manus Apostolis ordinavit eos Episcopos.

SECT. IV.

Thirdly, Gregory Nazianzen *a Primitive Father, who is verbally objected against Episcopacy, doth really contradict the Objectors.*

THis Father is alleadged by the * *Smectymnians*, not so much against the *Apostolical Right*, as the *Necessary Use* of *Episcopacy*. Yet falling in the number of Objected Fathers, we have reserved him for this place. The point Objected out of him is, that he being cast out of his Bishoprick, by the sinister practices of *Maximus*, wished (16) *That there were no principal Seat or Dignity in the Church, nor any Tyrannical preeminence of place.* But what of this? *Thus spake he* (say they) *of Episcopacy, holding it a principal part of Wisdom in that age to shun it.* So they. Whose scope is to make the Reader believe, That *Nazianzen* had renounced Episcopacy as a Degree, in his opinion, Unlawful, or at least Unnecessary in the

* *Smect. vind. p.* 88.

(16) *Ex. Nazian. Orat.* 28. Μηδὲ προεδρία μηδὲ τόπου προτίμησις καὶ τυραννικὴ προνομία.

the Church. In answer unto this, we have just cause to complain of the want of ingenuity of the Objectors, both in translating the words of *Nazianzen*, and also for concealing his own explanations. For,

First, The word [νῦν] which signifieth *that very time and present occasion*, they translate, *That Age*; which word hath usually in Authors the latitude of *an Hundred years*.

Secondly, They conceal his precedent and subsequent words, the two Lamps and lights of his meaning herein. For first, he having said, *That* (17) προεδρία, or *Episcopal Dignity*, *was wont to be had in admiration amongst right wise men*; he added, *But now* (*as it seemeth to me*) *it is a principal part of Wisdom even to shun it*. And he gave his reason for it, not to note it to be Unlawful, or yet Unnecessary; but, *Because* (saith he) *whatsoever belongeth to me is hereby tossed and shaken*. And not thus only, but most clearly (in the same Oration) he expresseth his full inclination to imbrace Episcopacy, saying to his Flock of *Nazianzum*,

(17) *Nazian. Orat.* 28 Ἦν ποτε καὶ τὴς τῶν εὐφρονούντων ἐθαύμασε νῦν δὲ καὶ τὸ φύγειν ὡς χοῦν ἐμοὶ δοκεῖ πρῶτον συνέσεως, δι' ἣν πάντα δονεῖται καὶ σείεται τὰ ἐμέτερα.

(18) *I was driven from you by violence, but I return to you again most willingly, the Spirit of God, like the Plummet in a Clock, moving me thereunto; or rather driving (as it were) in the stream of a violent River running down from a steep place.* So he. Expressly manifesting his willingness to return to his Episcopal Function, as moved thereunto by the Spirit of God, who will furthermore profess the Divine Right of Episcopacy, when that point shall fall under our perusal.

(18) *Id. ibid.* βίᾳ μὲν ἀποδραμεῖν οὐ βιᾷ δὲ προδραμεῖν ἀλλὰ καὶ μᾶλλον προθύμως καὶ αὐτομάτοις ποσὶ τὸ τοῦ λόγου πνεύματος οὕτως ἄγοντος καθάπερ τὶ ῥεῦμα πρὸς μὲν τὸ ἀνακτῶ βιαζόμενον, εἰς δὲ τὸ τρανὲς ἐπειγόμενον.

In the interim we are to know, that words of Passion, though of the Saints of God, must not be interpreted to be words of their Profession. For *Gregory Nazianzen* was, at that time of his Complaint, driven out of his Bishoprick, by the malitious machinations of *Maximus*, whom he termeth Κύων πανκάκιστος, meaning in a simile, *a most malitious man*, but afterwards was restored unto it (as hath been said) to *his good contentment*; even as *Job* in the extremity of his tryal wished *himself unborn*, but yet (after the blessings of God

God were redoubled upon him, his comforts likewiſe were proportionable. It would be but a wild piece of Sophiſtry in our *Smectymnians* to have argued from the words of *Job*'s paſſion, that therefore life it ſelf was ſimply undeſirable. There remaineth a fourth Father to be examined, although laſt in place, yet firſt in order of time, but therefore hitherto reſerved, that his Teſtimony might be more laſting in our Readers memories.

SECT. V.

That Clemens, *one of the moſt Antient of Fathers objected, proveth to be a Counterwitneſs againſt the Objectors.*

THe *Smectymnians* call upon us earneſtly to hearken unto *Clemens*, telling us of a Propheſie *Concerning a future contention which ſhould happen about the name of Biſhop.* Next, *That there is no piece of Antiquity of greater eſteem then this Epiſtle* *Smect. vind. p.* 136.

Epiſtle of Clemens *to the* Corinthians. Then, *That this was brought to light by a learned Gentleman Mr.* Patrick Young. And laſtly, for the matter it ſelf, *That therein is a common and promiſcuous uſe of the words Preſbyter and Biſhop.* So they. In anſwer whereunto we are firſt to ſpeak to the Propheſie: Secondly, The Author: Thirdly, The Publiſher: and Fourthly, The promiſcuous uſe of the *Names* which are punctually to be unfolded.

The Propheſie was of a future Contention, about the names of *Biſhop* and *Preſbyter*, which if we ſhould ask the *Smectymnians*, When it befel in Chriſt's Church after the dayes of *Clemens*? they would be loath to tell, leſt they ſhould betray their *Aerius*, whom Antiquity rendreth unto us as one Schiſmatically oppoſing *Epiſcopal Function*, becauſe he himſelf could not get to be a Biſhop; ſo excellently is the choice of this Propheſie here made by theſe Objectors.

The next point concerneth *Clemens* the *Author*, of whom we eſteem as highly

highly as our Oppoſites can: but from his not differencing of Appellations of *Biſhop* and *Presbyter*; to conclude that therefore the Offices were the ſame, is ſo ill framed a Conſequence, that both beſides antient Fathers, our later worthy Proteſtant Divines, Mr. *Beza*, and Dr. *Reynalds* will diſclaim it. In the mean time we muſt have our matter tryed by the moſt Reverend Father *Clemens* himſelf, concerning whom we have a competent witneſs even from *Geneva*, *Vedelius* by name, Divinity Profeſſor in that Univerſity, teſtifying (21) *That after the death of* Linus *and* Cletus, Clement *was left alone, and retained the name of* Biſhop, *both becauſe he then ſurvived all thoſe who had been Aſſiſtants of the Apoſtles, and alſo for that the diſtinction of Names of* Biſhop *and* Presbyter *was even then in force.* So he. Which is as full a Confutation of the *Smectymnians*, as if he had ſaid to their faces, *My Maſters you do but dream.*

(21) *Vedel. Exercit. 8. in Ignat. Epiſt. ad Marium. cap. 3.* Conſtat Linum & Cletum ante Clementem obiiſſe, quibus defunctis ſolus Clemens ſuperſtes, ſolus etiam nomen Epiſcopi retinuit, tum quia inter Adjutores Apoſtolorum ſolus ipſe reſtabat, tum quia jam invaluerat diſtinctio Epiſcopi & Presbyteri, ita ut nomen id cæteris Romanæ Eccleſiæ Presbyteris, qui cum ſolo Clemente eſſent, nomen id non fuerit tributum.

Our

Our Third and Fourth answers must be unto *Clemens* his Book, and to the learned (say they) no more, even exquisitely learned Publisher thereof, wherein *Clement* immediately after the Prophesie above-mentioned, addeth concerning the Apostles as followeth: (22) *They* (saith he) *having a perfect foreknowledge, constituted the aforesaid persons, and left* Ἐπινομὴν: that is, *a description of Officers and Ministers in their course, that so after that they themselves should fall asleep, other Godly men might succeed and exercise their Function.* Which what it meaneth, the forenamed worthy and judicious Publisher of this Epistle of *Clement*, hath delivered in his Commentary thereupon, observing from *Clement* his word Ἐπινομὴν: that is, *Description*: that *it is no other then the* Census *in* Tertullian, *by which it appears* (saith the worthy Publisher) *to have been a Custom in the Apostolical Churches to write a Roll* (for this word he holds not unfit) *of the Order of Bishops in their Successions to bring them from their Originals* (as *Tertullian* speaketh

(22) *Clem. Ep. ad Corinth. p. 57* Διὰ ταύτην τὴν αἰτίαν προγνωσιν εἰληφότες τελείαν κατέστησαν τοὺς προειρημένους καὶ μεταξὺ ἐπινομὴν δεδώκασιν ὅπως ἐὰν κοιμηθῶσιν διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν.

eth) Polycarpus *was from* John *the Apoſtle in the Church of* Smyrna, *and* Clemens *in the Church of* Rome *from* Peter *and others*, (ſpeaking often of this *Clement*) *whom the Apoſtles conſtituted Biſhops, from whom others might deduce their traductions and off-ſprings.* So this ſingularly learned Gentleman. Therefore by occaſion of this Objection, Biſhops have gained the Patronage of *Clemens*, then whoſe writings (to uſe the *Smectymnians*, our Oppoſites own *Encomium*) *There is no piece of Antiquity of more eſteem.* May it therefore pleaſe our Reader to obſerve with us, the unluckineſs of our Oppoſites, who have objected againſt Epiſcopacy no Teſtimony of any antient Father who hath not in effect plainly diſcovered their ignorance, or elſe their wilful boldneſs, as of men that in fighting do wound themſelves with their own Weapons. We are now to inquire into the Judgment of Antiquity, which is of two Claſſes of Fathers, ſome more immediate unto the Apoſtles, and ſome more remote. We begin with the latter.

SECT.

SECT. VI.

The justification of Episcopal Prelacy by the Universal practice of the Church Christian, in times approaching towards Primitive Antiquity. First, By condemning Aerius *the only famous Adversary against Episcopal Prelacy in those times.*

(1) EPiphanius, and (2) *Augustine* declare the Schismatical behaviour of this *Aerius*, which was becaule *Eustathius* was elected Bishop, and he himself received the repulse, therefore he set abroach new Doctrines; and amongst others (as *Augustine* relateth) *That there ought to be no difference between a Bishop and a Presbyter.* Which word [*Ought*] is that which is derogatory to the Judgment of the two foresaid Fathers, and of the then Church Catholick.

(1) *Ep l. 3. Tom. 1.* Quia Eustathius electus est in Episcopatum quem Aerius μᾶλλον ὀδυνᾶται hinc Calumnias spargit Aerius, *&c.* ἦν δὲ αὐτῷ ὁ λόγος μᾶλλον μανιώδης ὑπὲρ κατασκευῆς ἀνδρωπίνης.

(2) *Aug. de Hæres. c. 53.* De Aerio: doluisse fertur quod Episcopus non potuit ordinari in Arrianorum hæresin lapsus, propria quoque dogmata addidisse non nulla, *&c.* Dicebat etiam Presbyterum ab Episcopo nulla differentia debere discerni.

The

The two learned men (*) *Walo* and *Blondellus*, being (as it were) the late profeſſed Advocates for Preſbyters, may give them ſatisfaction in this point by their confeſſions. The one acknowledging *Hierome to have taught that men ſhould not adhere unto* Aerius, *becauſe of the uſe of Epiſcopal Government, for avoiding of Schiſme.* The other more generally, *That* Hierome *and other Antients were moſt againſt the Sacrilegious, and Schiſmatical practice of* Aerius. So he.

(*) *Walo Maſſel. p.* 329. Hieronymus autem non temere recedendum ab uſu poſt Apoſtolorum tempora in Eccleſia recepto putaſſet, cujus introducendi graviſſimam & maximam cauſam fuiſſe judicabat, Schiſmatum nempe evitationem.

Blondell. Apolog. præfat. p. 59. Hieronymo aliiſq; vetteribus iniquiores fuiſſe olim, vel nunc eſſe quotquot eis Aerianiſmum, id eſt, Sacrilegum Schiſmatis molimen, a quo alieniſſimi profeſſi fuerunt, impingere non erubeſcunt.

Another learned Divine at this day cenſuring the Schiſme made in the Church becauſe of Epiſcopacy, to be Sacrilegious, as ſome other Proteſtants have done by their approbation of Epiſcopacy; to whom may be joyned (in a greater ſpeciality) two other lights of God's Church. Mr. *Beza* (in the firſt place) plainly diſcovering the ſaid Opinion of

of *Aerius*. (3) *If there be any* (saith he) *as I think there be none, who altogether reject Episcopal Order, God forbid that any of sound brain should ever assent to their furies.* So he, professing furthermore, *his acknowledged observance and reverence to all Bishops Reformed.* Accordingly Mr. *Moulin* roundly attesteth himself (4) *To have detested the Opinion of Aerius.* So he. And so peradventure would our Opposites have said, if they had not falne into these dayes of contradiction, who whether they look *East*, *West*, *North*, or *South*, to any Climate Christian, cannot find in the Church Catholick, any other famous Presbyter, who, for the space of Fifteen Hundred years, held an unlawfulness of Episcopal Government. This is not all.

(3) *Bez. Resp. ad Sarav. de diverſ. Miniſt. grad. apud Saran. p. 9.* Siqui ſunt (quod ſane mihi non facile perſuaſeris) qui omnem Epiſcopatus ordinem (ut tu ſcribis) rejiciunt, abſit ut quiſquam ſanæ mentis, furoribus eorum aſſentiatur.

(4) *Moulin. ad Epiſcop. Winton. Epiſt. 3.* Aerium damnavi.

SECT.

SECT. VII.

That in the time of the foresaid Fathers the whole Church of Christ held the Derogation from Episcopal Prelacy to be Sacrilegious.

WE call that the Judgment of the whole Church of Christ, which is the Decree and Determination of a General and Unquestionable Council representing the whole Church Christian; such was the Council of *Calcedon*, concluding by a Canon, (5) *That to depress a Bishop down to the degree of a Presbyter, it is Sacriledge.* So they. But what say our *Antiprelatical Opposites*? We may not conceal it. *This* (say they) *was but a Stirrop for Antichrist to mount into the Pontifical Saddle.* Wittily we see, but yet scurrilously withal: we do not desire to contend with them, at this Weapon, but give our indifferent Reader to understand, that this was a Council for Antiquity one of the four General Councils, for

(5) *Concil. Calced. Can.* 29. τὸν ἐπίσκοπον εἰς τὸν βαθμὸν πρεσβυτέρου, φέρειν Ἱεροσυλία ἐστι. *Smectym.* Answ. to the Remon. p. 30.

number of Fathers above six hundred, for Universality of Approbation Representative of all *Christendom*, for belief of the Doctrine thereof in our Church Authorized by * *Act* of *Parliament*, touching at least the Doctrine of Faith; and for Opposition to *Romish Popedom*, decreeing on equality of Priviledges of the Bishops of *Constantinople*, and the Bishops of *Rome*, upon this especial ground, that the then Primacy of the Romish Pope over others, was but an Humane Ordination: which was indeed to pull both *Stirrop and Saddle* from under *Antichrist*; so that at that time he could not *mount up*. Somewhat would be heard of the Ages succeeding after the time aforesaid.

* 1 *Eliz.* c. 10.

Vide Bin. Annotat. in decret. Concil.

SECT.

Sect. VIII.

That the immediate Succession of Bishops from the days of the Apostles, is liberally Confirmed unto us by Learned Protestant Divines, albeit sufficiently Presbyterial.

IT was laid down as a Rule Infallible by *Augustine* in the days of Primitive Antiquity: *That* (a) *whatsoever the Universal Church held, and was not instituted by Councils, but always retained, that was most rightly believed to proceed from no other than Apostolical Authority.* This Rule as it was often repeated, so was it never contradicted by any Judicious Author; yea, it is plainly asserted, by as Learned a Doctor as any their Presbyterian Church hath afforded of later times. (b) *If no instance* (saith *Scultetus*) *can*

(a) *August. de Bapt. con Don. l. 4. c. 24.* Quod Universa tenet Ecclesia, nec conciliis institutum sed semper retentum est, non nisi Authoritate Apostolica, traditum rectissime creditur. *Id. Epist. 86. ad Casc. & Ep. 118. ad Jan.*

(b) *Scultet observ. in Tit. c. 8.* Aut igitur proximi Apostolorum Successores acceptam ab Apostolis Gubernationis Ecclesiasticæ formam suopte arbitratu immutarunt, quod vero non est simile, aut Episcopale Ecclesiæ Regimen ab Apostolis ipsis est profectum.

Id in Euseb. loc. Nullum aliud tempus dari potest in quo primum creati sunt Episcopi quam Apostolicum, siquidem omnes Apostolorum Successores primarii fuerunt Episcopi, ut in novissimis Ecclesiis Hierosolymitana, Antiochena, Alexandrina, Romana, apud Eusebium.

be given between the days of the Apo-
stles, and the times succeeding of a n
Episcopal Government, then mus
Episcopacy be thought to have proceede
from the Apostles. So he. Accordingly *Calvin* in another case against them that deny the Baptism of Infants, saith (c) *That* Irenæus *and* Origen *being t*
write against the Prodigious Errors o
Anabaptistical Revelations, refute
them very easily from the testimonie
of those, who being then alive, had bee
Disciples of the Apostles, and had i
memory what had been delivered b
them. So he. Applying the same t
his purpose as we also do to ours.

(c) *Calvin Tr. Theol. Eccles. Reform. p* 322. Irenæo & Origen: Negotium erat cum improbis Nebulonibus, qui dum Prodigiosos errores præferrent in medium, eos sibi Divinitus revelatos esse jactabant. Hujusmendacii facilis erat refutatio, quod adhuc superstites erant multi qui familiares Apostolorum Discipuli erant quibus recens erat hujus Doctrinæ memoria, quam Apostoli tradiderunt.

Sect. IX.

That there was an immediate Succes
on of Bishops from the Apostles time
proved first, because no time can b
assigned wherein it was not in use.

CONcerning the immediate Succession of Bishops from the days of the Apostles, it is confessedly ac
knowledge

knowledged before by that worthy and Learned *Sculletus*. But we ſhall not think we have fully ſatisfied the Reader until we ſhew ſufficient proof, That the Epiſcopal degree was furthermore actually exerciſed, even in the days of the Apoſtles. If therefore our Oppoſites be willing to conſult with *Bucer*, he will tell them, (e) *That the Fathers before* Hierome *did clearly affirm, That in the days of the Apoſtles in all the chief Churches one was choſen and placed over the reſt of the Presbyters, to have and exerciſe a charge of Souls, and Epiſcopal Function over them in chief, as* James *is deſcribed by* Luke, Acts 15. *to have been Biſhop of* Hieruſalem; *and the like Ordinance was perpetually obſerved in other Churches.* So he. And if we ask their moſt exact Searcher into Antiquity,

(e) *Bucer de Cura animarum & Offic. Paſtoralis.* Apud Patres Hieronymo vetuſtiores, clara habemus teſtimonia in præcipuis Eccleſiis omnibus a tempore Apoſtolorum ita obſervatum eſt, ut Presbyteris quidem omnibus Officium Epiſcopale fuerit impoſitum; interim tamen ſemper etiam a temporibus Apoſtolorum, Unus e Presbyteris electus atque ordinatus eſt in Officii hujus ducem, & quaſi Antiſtitem, qui cæteris omnibus præibat, & curam animarum Miniſteriumque Epiſcopale præcipue & in ſummo gradu geſſit atque adminiſtravit. Ad eundem modum nobis ordinatio quo Primitivæ Eccleſia Hieroſolymitanæ oſtenditur, Etenim Lucas Jacobum deſcribit ut Antiſtitem totius Eccleſiæ omniumque Presbyterorum, *Act.* 15. Talis quoque Ord natio in aliis quoque Eccleſiis perpetuo obſervata eſt quantum ex omnibus Hiſtoriis Eccleſiaſticis colligere licet.

(f) *Scultetus*, he will testifie no less concerning this *James*, Brother of our Lord, for which he alledgeth not fewer or meaner Authors then (1.) *Clemens Alexandrinus*, (2.) *Eusebius*, (3.) *Chrysostome*, (4.) *Ambrose*, (5.) *Epiphanius*, yea, and *Hierome* himself, besides the joynt consent of the Fathers in a Council. But that which makes all questionless is the personal Line of Successors set down by *Epiphanius* (g) from *James*, in the same Sea of *Hierusalem*, by *Simeon*, *Judas*, *Matthias*, &c. unto *Hilarion*, who was Bishop in *Epiphanius* his own time.

(f) *Scult. obs. in Tit. cap.* 8. Nam quid ego de Jacobo dicam non illo quidem Apostolo sed servatoris nostri fratre matris Domini privigno? quem ab Apostolis Hirosolymorum Episcopum fuisse Ordinatum testantur *Clemens Alexandrinus*, *Hegesippus*, &c *apud Eusebium l.* 2. *c.* 1. Jacobus quem Scriptura fratrem Domini nominat Hierosolymæ Ecclesiæ sedem accepit. (2.) *Eus. Eccles. Hist. lib.* 2. *c.* 1. *cap.* 22. *de Jac.* Narrans ait suscepit Ecclesiam Hierosolymitanam post Apostolos Frater Domini Jacobus cognomento Justus. *Sic Hieronymus de script Eccles.* (3) *Chrysostomus Hom.* 33. *in Act.* 15. 1. Ἐπίσκοπος ἦν τῆς ἐν Ἱεροσολύμοις ἐκκλησίας ἐστὶ *ubi loquitur de Jacobo* (4.) *Ambros. in Galat.* Ab Apostolis Hierosolymis Constitutus est Episcopus. (5) *Epiphan lib* 2. *Tom.* 2. *Hæres.* 66. Ἰάκωβος ὁ πρῶτος ἐπισκοπεύσας ἐν Ἱεροσολύμοις ὁ Ἀδελφὸς ἐπικληθεὶς τοῦ Κυρίου. (6.) *August. cont Crescon. l.* 2 *c.* 27. *l* 3 *c* 37. Ecclesiam Hierosolymitanam primus Apostolus Jacobus Episcopatu suo rexit (7) *Hieron. Catalog Script. Eccles.* Jacobus qui appellatur Frater Domini, *&c.* post passionem Domini statim ab Apostolis Hierosolymorum Episcopus Ordinatus est (8) *Synod Sexta in Trallo Can* 33. Ἰάκωβος ὁ κατὰ Σάρκα χριστοῦ τοῦ θεοῦ ἡμῶν ἀδελφὸς ὃς τῆς Ἱεροσολυμιτῶν ἐκκλησίας πρῶτος, τὸν θρόνον ἐπιστεύθη.

(g) *Epiphan. ubi supra.*

Alexan-

Alexandria was another Epiſcopal Seat, whereof *Beza* (h) hath taken eſpecial notice (as alſo *Calvin* doth, *Inſt. lib.* 4. *cap.* 4. *v.* 2.) from the teſtimony of *Hierome*, concerning *Mark* the Evangeliſt, *That even from his time there was one of the Presbyters by them elected, as an Army doth their General, who was placed in an higher degree, and was termed Biſhop.* This is further confirmed unto us by *Eutychius* (an Author lately tranſlated and publiſhed by Mr. *Selden*, the Ornament of our Nation for Exotick Learning) who ſaith expreſsly, (i) *That* Mark *conſtituted* Anianus *Patriarch of* Alexandria: And the ſaid Learned Publiſher in his Commentaries thereupon hath deduced the immediate Succeſſion of Biſhops from *Anianus*, for almoſt 300. years, wherein according to exact Chronology he hath recounted eighteen Biſhops; and telleth us moreover, *That this Author* Eutychius *himſelf was Patriarch of* Alexandria, *albeit he lived not till almoſt* 1000, *years after.*

Antioch was a third, and therein *Ignatius* will ſtand for an example ir-

(h) *Bez. Reſp. ad Sarav. de divers. Miniſt. grad cap.* 23. *Reſp.* 2. *Audiamus Hieronymum*, &c. Nam & Alexandriæ a Marco Evangeliſta ad Heracleam & Dyonſium Epiſcopos, Presbyteri unum ſemper ex ſe electum celſiore gradu collocatum Epiſcopum nominabant, quomodo ſi exercitus imperatorem faciat.

(i) *Eutych. edit. a Seld. p.* 29. Et credidit ab eo tempore Anianus in Chriſtum, unde baptizavit eum Marcus, & conſtituit eum Patriarcham Alexandriæ.

refragable, of whom Antiquity hath thus largely testified, namely *Eusebius*, (k) *That he was after* Peter *the second Bishop of* Antioch. *Theodoret* (l) *That he received the Grace of Episcopacy by the right hand of* Peter. And before him accordingly *Athanasius*, (m) *That after the Apostles he became Bishop of* Antioch, *and Martyr of Christ.* We conclude with the Encomium of *Chrysostome*, (g) Ignatius *was familiarly conversant with the Apostles, and enjoyed Spiritual Graces flowing from them, and received his Dignity from the Racred Hands of the Blessed Apostles.* So he.

(k) *Euseb lib.* 3. c. 30. ὃ πρὸ πλείστοις εἰσέτι νῦν διαβόητος Ἰγνάτιος τῆς κατ' Ἀντιόχειαν Πέτρου διαδοχῆς εὐτέρος τὴν ἐπισκοπὴν κεκληρωμένος.

(l) *Athan. in lib. de Synod. Arim. & Selen.* Ἰγνάτιος ὁ μετὰ τοὺς Ἀποστόλους καταστάθεις ἐπίσκοπος καὶ τοῦ χριστοῦ Μαρτὺς γενόμενος.

(m) *Chrysost. Encom.* συνεγένετο τοῖς Ἀποστόλοις γνησίως καὶ τῶν πνευματικῶν ῥαμάτων ἀπέλαυσεν, &c. Παρὰ τῶν ἁγίων ἐκείνων, καὶ τὴν ἀρχὴν ταύτην ἐνεχειρίσθη, καὶ αἱ τῶν μακαρίων Ἀποστόλων χεῖρες τῆς ἱερᾶς ἐκείνης ἥψαντο κεφαλῆς. (n) *Theod. Dial.* 1° ὃς διὰ τῆς τοῦ μεγάλου Πέτρου δεξιᾶς τῆς Ἀρχιερωσύνης τὴν χάριν ἐδέξατο καὶ τὴν ἐκκλησίαν Ἀντιοχέων ἐθώραι.

The like hath been antiently witnessed concerning the Church of *Rome*, and though the course of personal Succession therein (and especially about the beginning) seem to be somewhat perplexed, yet is there nothing more sure in Ecclesiastical History

History, than that there was an immediate personal Succession in that Church from the Apostles times, and the doubtfulness of the course is assoyled from (o) *Vedelius*, a most exquisite Professor at *Geneva* in that kind, who speaketh unto us in the Margent; and this Truth was so clear in antient times, that (p) *Irenæus* was able to recount those that had been instituted Bishops in the Churches by the Apostles, and their Successors, even until his own time as one that had his reckoning at his fingers ends, saying, *But because it would be very long in so small a Volumn to recount the Succession of all Churches, I shall*

(o) *Vedel. Exercit.* 8. *in Ep. Ignat. ad Mar. c.*3.*sect.*6. Patres illi qui Clementem tertium vel quartum a Petro ponunt, vocem Episcopi in primigenia significatione sumunt, *&c.* Qui autem Clementem immediate post Petrum ponunt Episcopum, *&c.* Vocem Episcopi in posterior significatione usurpant, atq; ad tempus rejiciunt quo solus Clemens Episcopus fuit jam defunctis Lino, & Cleto.

(p) *Iren. advers. Hæres l.*3.*c.*3 Habemus numerare eos qui ab Apostolis instituti sunt. Episcopi in Ecclesiis, & eorum Successores usq; ad nos. Sed quoniam valde longum est in hoc tali volumine omnium Ecclesiarum enumerare Successores. Θεμελιώσαντες καὶ οἰκοδομήσαντες οἱ Μακάριοι Ἀπόστολοι τὴν Ἐκκλησίαν Λίνῳ τὴν τῆς ἐπισκοπῆς λειτουργίαν ἐνεχείρησαν. τούτου τοῦ Λίνου Παῦλος ἐν ταῖς πρὸς τιμόθεον ἐπιστολαῖς μέμνηται· διαδέχεται δὲ αὐτὸν Ἀνέγκλητος μετὰ τοῦτον δὲ τρίτῳ τόπῳ ἀπὸ τῶν Ἀποστόλων, τὴν ἐπίσκοπην κληροῦται κλήρως ὁ καὶ ἑωρακὼς τοὺς μακαρίους Ἀποστόλους, καὶ συμβεβληκὼς αὐτοῖς Huic Clementi succedit Evaristus, Evaristo Alexander, *&c.* Sextus ab Apostolis Constitutus est Sixtus, & Post Pius; post quem Anicetus. Cum autem successit Anicero Soter. Νῦν δωδεκάτῳ τόπῳ τὴν ἐπισκοπῆς ἀπὸ τῶν Ἀποστόλων κατέχει κλῆρον Ἐλεύθερος. *Eusebius fere verbatim. lib.* 5.*c.* 6.

instance

instance in the Church of Rome. Wherein he setteth down an exact Succession of twelve Bishops, the last whereof (*Elutherius* by name) was then alive when he wrote this Book. (q) Mr. *Blundel* the *French* Divine, was not ignorant of the series and lines of Succession of those whom he calleth *Præpositos, Episcopos*, even of the same times.

(q) *Blundell. Apolog. præf. p.* 15. *From* Hierusalem *Succession of* 15. *And pag.* 20. *ibid.* Electitiis. Presbyterorum Præpositis Episcopatum tribuente usu Episcopum reliquos Collegas Presbyteros vocavit.

Those Ecclesiastical Testimonies being so manifold, so pertinent, so perspicuous, and so freely confessed, we doubt not but that ingenuous Readers will prefer Antiquity before Novelty, Universality before Paucity, Solemnity of profession before Obscurity; and this fully testified Apostolical practical Succession, before the refactorines of any whomsoever: the rather, because they, in the space of 400 years after the Apostles, have not had any famous and absolute Patron of a Presbyterial parity in Ecclesiastical Government, excepting that one Swallow

Aerius

Aerius, whom the Church Chriſtian then rejected as a man Schiſmatical, branding him with the note of *Ambition*, as the cauſe of his Oppoſition to *Epiſcopacy*; even for that he ſtanding in competition for a *Biſhoprick*, did miſs thereof, as hath been ſhewed. And now leſt the humor of ſome in hearing of Popes of *Rome* to have been Biſhops, ſhould boggle and ſtartle at it, to make the Epiſcopal dignity no better than Popiſh, according to that which is now held Popedome, we add (and it is but a footſtep out of the way) the next Section.

SECT. X.

That the whole Church Chriſtian did profeſs and practiſe the Apoſtolical Right of Epiſcopacy.

IT cannot but be a matter of wonder to any man of judgment to ſee ſuch an averſeneſs in our Oppoſites, as not only to object the Teſtimonies of theſe Fathers, who have given

given their common acknowledgement of the lawfulneſs of *Epiſcopal Prelacy*; but much more that they cannot diſcern, that they by inſtancing in ſome few Fathers in contradiction to *Epiſcopacy*, do thereby grant their aſſent for it in the reſt: and that all the reſt indeed do accord thereunto, is as clear as a beam of the Sun, long before that time; whereof their pretended Patron St. *Hierome* is a plentiful witneſs, who teſtifieth of the more Primitive times before him, telling our Oppoſites plainly and roundly, (1) *That it was decreed through the whole Chriſtian World, That one of the Presbyters ſhould be ſet over the reſt; to whom the whole care of the Church ſhould appertain.* So he.

(1) *Hieron. in Tit. cap. 1.* In toto orbe decretum eſt, unus de Presbyteris electus ſuperponeretur cæteris, ad quem omnis Eccleſiæ cura pertineret.

Of many who gave their lives for the profeſſion of the Faith of Chriſt, among whom, as Captains of the innumerable Hoſt of Martyrs of Chriſt, were many Biſhops in the dayes of Heatheniſh perſecutions; of

of whom it is recorded by (2) Antiquity, and confeſſed by one of our Oppoſites, (3) *That above all other Chriſtians, enquiry was made for Biſhops; Biſhops were rather apprehended than others; Biſhops were afflicted with tortures; and, as leaders to all others, conſtantly indured whatſoever was laid upon them.* It had been good therefore our Oppoſites had made conſcience of their ſayings, before they had burſt out into ſo contumelious detractions, and had followed the example of the *French* Divine Mr. *Moulin* (4) *I am not ſo hard faced* (ſaith he) *againſt the Lights of the Primitive Church,* Ignatius, Polycarp, *&c. Biſhops, as to think them Uſurpers of an unlawful Function; Reverend Antiquity ſhall prevail more with me, than any mans Novel Inſtitution.*

(2) *Cyprian. Epiſt.* 55. Quando Epiſcopus in locum defuncti ſubſtituitur, *&c.* toties ad Leonem peritur. *Gregor. de cura paſt. p.* 1. *cap.* 8. Tunc laudabile fuit Epiſcopatum quærere, quando per hunc quemq; dubium non erat ad ſupplicia graviora pervenire.

(3) *Euſeb. lib* 8. *cap.* 3. Ex quo fere verbatim *Brightmannus in Apoc.* 6. 13. Non ita multo poſt acceſſit Edictum de prehendendis præſidibus Eccleſiæ, eiſdemque cogendis ut immolarent Idolis. Hic multi fortiter perſeverantes, variis Cruciatibus ſuccubuerunt.

(4) *Mr. Moulin Epiſt.* 7. *ad. Epiſcop. Winton.* Non ſum adeo duri oris, ut velim adverſus illa veteris Eccleſiæ lumina, Ignatium, Polycarpum, *&c.* ferre ſententiam, ut adverſus homines vitio creatos, & uſurpatores muneris illiciti, plus ſemper apud me potuit veneranda illa primorum Sæculorum Antiquitas quam Novella cujuſpiam Conſtitutio.

The

* See above Sect.

The like was that * Mr. *Beza* his *Abſit*, ſaying, *God forbid that I ſhould reprehend that Order as raſhly introduced, &c.* As alſo *Zanchy* his *Quis Ego? Who am I that I ſhould reprehend that which the whole Church hath approved to be for the beſt ends?* So he. Whereof there hath been a full Section. And that the deduction of Epiſcopacy cannot be called properly Popiſh, will be proved hereafter.

CAP.

CAP. III.

After theſe our Evidences from Primitive Antiquity, according to our precedent Method, we are to contemplate of the Cœleſtial Sphear, the Word of God it ſelf.

The Right of Epiſcopacy *diſcuſſed by the* Word of God.

IN this Diſcuſſion we are to uſe both our hands; the one of Defence in Anſwering Objections, and (as it were) bearing off Aſſaults made againſt the *Apoſtolical Right* of *Epiſcopacy*. The other is the Confirmation thereof by ſuch Arguments which may be held convincent.

SECT.

SECT. I.

Against the first Objection from the Identity of Names (as they call it) of Bishops *and* Presbyters *in Scripture.*

OUr Opposites endeavour to perswade us that there ought to be *No distinction of Degree between* Bishop *and* Presbyter; *because of the Identity of denomination in Scripture, which is* (say they) *of no small consequence.* And this they offer to prove from (as they say) *The Supreme Wisdom of God, the imposer of Names, who could not mistake the proper end of the imposition of Names.* And for a further inforcement, they add, *That the Texts brought to prove the Identity of Names, prove also as intrinsically the Identity of Offices.* So they. Which consequence was taught them by their great Dictator, (a) *Walo Messalinus, Who would have it impossible that Bishops*

Smect. vind. p. 62.

(a) *Wal. Mess. de Episcop. & Presbyt. p. 350.* Quæro quomodo hoc fieri potest ut Presbyteri in Sacra Scriptura Episcopi, Episcopi Presbyteri vocati sint, qui nihilominus reipsa invicem differunt, quod Episcopi nimirum majores essent Presbyteris.

Shops

ſhops and Presbyters ſhould really differ in Function, ſeeing that their Titles are communicable in Scripture. So he. One would think it had not been poſſible for any of judgment to have concluded thus, who had but once obſerved the Texts of Scripture which preſent themſelves often unto any converſant therein; as the places in the New Teſtament themſelves: The Teſtimonies of Fathers, together with the conſent of ſome Proteſtant Divines will evidence unto us.

Firſt Scriptures wherein we find *Matthias*, *Peter*, *John* and *Paul*, all by excellency of Function Apoſtles, yet *Matthias* entituled to a *Biſhoprick*, *Act.* 1. 20. *Peter* ſtyling himſelf *Copresbyter*, 1 *Pet.* 5. 1. *John* terming himſelf a *Presbyter* twice, 2 *Joh.* 1. and 3 *Joh.* 1. And *Paul* deſcending a degree lower to name himſelf thrice a *Deacon*, *Col.* 1. 23, 25. & 2 *Cor.* 3. 6. Yea reciprocally thoſe that were but Aſſiſtants of the Apoſtles, had the name of *Apoſtles* attributed unto them. As *Barnabas*, *Act.* 14. 14. *Andronicus*, and *Junias*, *Rom.* 16. 7. *Titus* and others; *Græce*, Ἀπόστολοι,

2 *Cor.* 8. In all which communicableness of names of *Bishop*, *Presbyter*, *Sympresbyter* and *Deacon* attributed to the Apostles themselves, and of the Title of *Apostle* given to some of inferior ranke, our Opposites (we dare say) will not presume to conclude any necessity of Indistinction of Offices, either between the Disciples of the Apostles, and the Apostles themselves; or between *Presbyters* and *Deacons*, and the same *Apostles*. Therefore, to draw nearer to our mark, we add more particularly.

SECT. II.

That the former Objection is rejected by the choycest and most acceptable Divines, which our Opposites themselves can name.

WE (besides the current Testimonies of Fathers to be alleadged in the following Section) seek to satisfie our Opposites, by the Confession of three such Protestant Divines,

vines, whoſe very Names (and that deſervedly) are of great Authority with them. 1. *Calvin* upon that very objected Text, *Tit.* 1. 5. *For this cauſe left I thee at Creet*, &c. (a) *From hence we learn* (ſaith he) *that there was not then any equality among the Miniſters of the Church, but that one was placed over the reſt in Authority and Counſel.* 2. *Beza* (ſucceſſor to *Calvin*) expreſsly confeſſeth (b) *That the Presbyters even then* (*in the Apoſtles times*) *had a Preſident over them, while the Appellation of Biſhop* and *Presbyter was communicable.* Accordingly hereunto is the judgment of Dr. *Reynolds*, telling us (c) *That in the Apoſtles times the Presbyters did chooſe one amongſt them to be Preſident*, &c. *Whom afterward* (ſaith he) *in the Primitive Church the Fathers called Biſhops.* So that in the judgment of theſe exquiſite judicious Divines, the Office or Function of a Biſhop was diſtinct from that of Prebsyters, notwithſtanding the Identical communicableneſs of Titles or Names.

(a) *Calv. Com. in Tit.* 1. 5. Diſcimus quidem ex hoc loco non eam tunc fuiſſe æqualitatem inter Eccleſiæ Miniſtros, quin unus aliquis Authoritate & Concilio præeſſet.

(b) *Bez. Reſp. ad Sarav. de diverſ. Miniſt. grad. c.* 25. *Reſp.* 7. Habuit jam tum Presbyterium unum aliquem primum πρωτεσώτα Presbyterum, ut Presbyterorum ſic etiam Epiſcoporum manente communi Appellatione.

(c) Dr. *Reynolds* Conſult. with *Hart*, cap. 8. diviſ. 3.

SECT. III.

The second Objection out of Scripture in that place Phil. 1. 1. With the Bishops and Deacons, *&c. is repugnant to the general Expositions of Antient Fathers.*

IT useth to be objected, That seeing (as the Fathers held) there should be no more than *one Bishop* in any *one City*, How then cometh it to pass, that the Apostle mentioneth *Bishops* in the Plural, and immediately subjoyneth *Deacons* without insinuation of *Presbyters*? Either we must suppose that there were no Presbyters at all in that City; or else that by *Bishops* here, *Presbyters* are to be understood. The Testimonies of Antiquity have untwined this thred long since, telling us, *That for as much as the words* Bishop *and* Presbyter, *were then Communicable (notwithstanding the difference of their Degrees and Functions) therefore by the*

the word Bishops *in this place are to be understood* Presbyters. So (d) *Chrysostom*, (e) *Oecumenius*, (f) *Theophylact*, (g) *Theodoret*. This last (for further illustration thereof) sheweth, That St. *Paul* did in this Epistle attribute likewise this Title of *Apostle* to *Epaphroditus*, though he was distinctly a Bishop.

(d) *Chrysost. Hom.* 1. *in Phil.* 1. 1. Συνεπισκόποις καὶ Διακόνοις τὶ τοῦτο; Μιᾶς πόλεως πολλοὶ ἐπίσκοποι ἦσαν; οὐδαμῶς, ἀλλὰ τοὺς πρεσβυτέρους οὕτως ἐκάλεσε. Τοτὲ γὰρ τέως ἐκοινώνουν τοῖς ὀνόμασι, καὶ διάκονος ὁ ἐπίσκοπος ἐλέγετο. Διὰ τοῦτο γράφων Τιμοθέῳ ἔλεγε τὴν διακονίαν σου πληροφόρησον, ἐπισκόπῳ ὄντι. Et infra ibidem, ὅπερ οὖν ἔφην καὶ οἱ πρεσβύτεροι τὸ παλαιὸν ἐκαλοῦντο ἐπίσκοποι καὶ διάκονοι τοῦ Χριστοῦ, καὶ οἱ ἐπίσκοποι πρεσβύτεροι. ὅθεν καὶ νῦν πολλοὶ συμπρεσβυτέρῳ ἐπίσκοποι γράφουσι καὶ συνδιακόνῳ. (e) *Oecum. in locum.* οὐκ ἐπειδὴ ἐν μιᾷ πόλει, πολλοὶ ἦσαν ἐπίσκοποι: ἀλλὰ ἐπικόπους τοὺς πρεσβυτέρους καλεῖ. Τοτὲ γὰρ ἔτι ἐκοινώνουν τοῖς ὀνόμασι· καὶ οἱ ἐπίσκοποι διάκονοι καὶ πρεσβύτεροι ἐκαλοῦντο, καὶ τὸ ἔμπαλιν οἱ πρεσβύτεροι ἐπίσκοποι. (f) *Theophyl. in locum.* Συνεπισκόπους εἶπε τοὺς πρεσβυτέρους, οὐ γὰρ δὴ ἐν μιᾷ πόλει πολλοὶ ἦσαν ἐπίσκοποι, οὔπω γὰρ ἦσαν διακεκριμένα τὰ ὀνόματα, ἀλλὰ καὶ οἱ ἐπίσκοποι Διάκονοι καὶ πρεσβύτεροι ἐκαλοῦντο. τῷ γὰρ Τιμοθέῳ ἐπισκόπῳ ὄντι φησὶ τὴν διακονίαν σου πληροφόρησον. (g) *Theod. in locum.* Ἐπισκόπους δὲ τοὺς πρεσβυτέρους καλεῖ, ἀμφότερα γὰρ εἶχον κατ' ἐκεῖνον τὸν καιρὸν τὰ ὀνόματα. Infra Ἄλλως τε οὐδὲ οἷόν τε ἦν πόλλους ἐπισκόπους μίαν πόλιν ποιμαίνειν ὡς εἶναι δῆλον, ὅτι τοὺς μὲν πρεσβυτέρους ἐπισκόπους ὀνόμασε. τὸν δὲ μακάριον Ἐπαφρόδιτον ἐν αὐτῇ τῇ ἐπιστολῇ αὐτῶν κλῆρεν ὑμῶν γὰρ φησὶν Ἀπόστολον καὶ συνεργὸν τῆς χρείας μου σαφῶς τοινὺν ἐδίδαξεν ὡς τὴν ἐπισκοπὴν οἰκονομίαν ἐπεπίστετο ἔχων Ἀποστόλου προσηγορίαν. *Id. in* 1. *ad Tim.* 3. 1. Τὴν δὲ τῆς ἐποσκοπῆς προσηγορίαν τοῖς πάλαι καλουμένοις Ἀποστόλοις ἐπέθεσαν. οὕτω φιλιππησέων Ἀπόστολος ὁ Ἐπαφρόδιτος ἦν, ὑμῶν γὰρ φησὶν Ἀπόστολος καὶ Συνεργὸς τῆς χρείας μου. οὕτω Κρήτων ὁ Τίτος καὶ Ἀσιανῶν ὁ Τιμόθεος.

Our Opposites we know are in all these Questions most addicted to *Hierome*: Who notwithstanding, upon the same reason with the rest of the Fathers, inferreth the same Conclusion, saying, (h) *Here by Bishops we understand Presbyters, because there could not then have been two Bishops in one City.* But if *Epaphroditus* was Bishop of *Philippi* (as *Theodoret* both here and elsewhere assureth us he was) why (will some say) was not this Epistle inscribed unto him, as well as to the *Presbyters* and *Deacons*? *Theophylact* gives the answer (i) *Because* (saith he) *at this time the* Philippians *had sent* Epaphroditus *to carry such things to the Apostle as he had need of*; So he. Which Answer of his hath sufficient ground upon *Phil.* 2. 25. and 4. 18. To which we refer our Reader.

(h) *Hieron. in Loc.* Episcopos Presbyteros dicit, neq; enim plures præter unum erant Episcopi qui singulis civitatibus præsiderent, quippe cum nondum essent hujusmodi nomina disparata: & etiam *Ep. ad Evagrium.* 85.

(i) *Theophyl. in Phil.* 1. 1.

SECT.

SECT. IV.

The third Objection is againſt the appropriation of the word Biſhop *unto one, which Appellation is ſhewn to be moſt juſtifiable.*

BOth Houſes of Parliament have been adviſed concerning *Presbyterial Ordination*, that the Names of *Biſhop* and *Presbyter* have been communicable to *Presbyters*, *Therefore the appropriation of the word* Biſhop *to one, hath been* (ſay they) *by corrupt Cuſtom.* Both which we take to have been ſo unadviſedly ſpoken concerning *Appropriation*, as if they had meant to croſs the judicious Confeſſions of the three Worthies, Mr. *Calvin*, Mr. *Beza*, and Dr. *Reynolds*, who have expreſsly teſtified and delivered the contrary. But yet our Oppoſites have given (as it were) defiance, not only to the manifold and manifeſt Teſtimonies both of *Antiquity*, together with the moſt famous *Proteſtant Divines*, who have already

Smect. vind.

See above Sect. 3.

ready juſtified the diſtinction of *Epiſcopacy* as ſuperior to *Presbytery* (here by them called a *Corruption*) as inſtituted for the *Beſt*. But alſo againſt the Univerſal Church Chriſtian, which held and continued the ſame *Appropriation* for Fourteen Hundred years compleat. This is not all, for the time and reaſon of the ſame alteration will juſtifie it to the full. The time is thus acknowledged by the foreſaid * Dr. *Reynolds*, *The Presbyters* (ſaith he) *in the Apoſtles times choſe one among them to be Preſident*, &c. *And this is he whom afterwards in the Primitive Church the Fathers called Biſhop*. So he. The reaſon is plain, for if the word Ἐπίσκοπος (ſignifying a *Superintendent*, or *Preſident*) was by the Fathers of the Primitive Churches appropriated to him that had indeed the *Preſidentſhip* over *Presbyters*: How then ſhould this be called a *Corruption?* and not rather a juſt Congruity and Conſideration: namely, that the Title *Superintendent* ſhould be given to the *Perſon* and *Function*, which is indeed *Superintendent*.

* *Reynolds ubi ſup.*

Accordingly

Accordingly *Vedelius* (an exquiſite ſearcher into Antiquities) hath teſtified, (m) *That this different Appropriation of the Word* Biſhop *to one, was common in the dayes of* Ignatius, *who was ſo antient, as to be a Diſciple of the Apoſtles themſelves*; *for* (ſaith he) *this diſtinction of* Biſhop *and* Presbyter, *was uſed in the Church very early in the Apoſtles times preſently after it began to be ſaid, I am of* Paul, *I of* Apollo, *I of* Cephas. So he. With whom agreeth the learned Profeſſor of Divinity in the Univerſity of *Hiedelburgh*, *Scultetus*, who from the words of *Hierome*, ſhewing the occaſion (n) *Why one of the Presbyters was ſet over the reſt as Biſhop, was becauſe of Schiſm among the People, ſome ſaying they were of* Paul, *ſome of* Apollos, *ſome of* Cephas; *From hence* (ſaith he) *I collect, That Biſhops were inſtituted in the Apoſtles times; becauſe that then it*

(m) *Vedel. Exercit. in Ep. Ignat. ad Philadel. c.* 14. Nemini enim mirum videri debet Ignatium ad diſcrimen Presbyteri & Epiſcopi alludere. Etenim jam tempore Ignatii erat diſcrimen illud Presbyterorum & Epiſcoporum ut ex pluribus harum Epiſtolarum locis apparet.

Etenim diſcrimen illud valde mature ipſorum Apoſtolorum temporibus in Eccleſiam irrepſit, ſtatim ſcilicet poſtquam dici cæptum eſt, Ego ſum Pauli, Ego Apollo, Ego Cephæ, *Teſte Hieron. Com. in Tit.* (n) *Scultet Obſerv. in Tit. c.* 8. Unde (ex Hieronymo) ſic colligo: Quando dici cæptum in populis, Ego ſum Pauli, Ego Apollo, Ego Cephæ, tum unus de Presbyteris electus præpoſitus eſt cæteris; at viventibus Apoſtolis ita dici cæptum eſt in populis, de quo præter alias Pauli Epiſtolas prior ad Corinthios nos dubitare non ſinit, *&c.*

was

was said among the People, I am of Paul, *&c. As* (saith he) *besides others of St.* Paul's *Epistles, the former to the* Corinthians *doth undoubtedly assure us.*

And that the end of this Institution was *Ut Schismatum semina tollerentur; To take away the seeds of Schisme*, are the expres words of * *Hierome*; so that if either the seasons of the Primitive times be had in consideration, or the wisdom of the Church Universal, or the reason now given of attributing the word of Superiority to any superiour degree of Dignity, one would think they may very well perswade that this objection out of *Hierome*, ought to have been put to silence before it had been published.

* *Hieron. Com. in Tit.* 1.

We are not ignorant how urgent many of our Opposites have been to prove from Antiquity, That the Primitive Fathers sometimes gave the Title of *Presbyters* unto *Bishops*, as did (o) *Irenæus* to the Predecessors of *Victor* Bishop of *Rome*, and have concluded thereupon an equality of Functions. This is a thrice wandring

(o) *Vid Euseb. Eccl. Hist. lib.* 5. *cap.* 24.

from

from the sense of those Fathers, who were Predecessors to *Victor*.

First, By not considering that a Bishop by calling Bishops *Presbyters*, might understand it either properly as *Seniors* unto him, because Predecessors before him; or if in consideration of their inferiour degree (by way of accommodation) to the joynt Functions of *Bishops* and *Presbyters*.

Secondly, By concealing from their Reader that although they have but a few examples of the name *Presbyter* applyed to *Bishops*; yet of calling *Presbyters* expresly *Bishops* not one: the reason is plain, by that which goeth under the name of *Ambrose*, because according to the proper signification of names, every *Bishop* is a *Presbyter*, but not every *Presbyter* a *Bishop*.

Ambr. in Ep. ad Tim. 1. c. 3. Episcopus primus est; ut omnis Episcopus Presbyter sit, non omnis Presbyter Episcopus.

Lastly, Those stand confuted by the universally confessed preeminence of *Victor*, and other his Predecessors Bishops of *Rome* over Presbyters in those Primitive times, as also of the Episcopacy, and Superiority of *Irenæus* over the Presbyters under him. *Iren. ubi sup.*

SECT.

Sect. V.

The last Objection, 3 John 9.

THat Objection which one hath made, is usual with others, *viz.* (q) *St.* John *reprehended* Diotrephes *for his* φιλοπρωτεύειν *to desire a Superiority over his Brethren Presbyters, therefore there was not any degree of Superiority over them in those dayes.* We say, that the consequent of this Argument is very lavish and loose; because St. *John* doth not except against πρωτεύειν, or degree of Superiority, but against the Usurpation of Superiour degree that was, and his insolent abuse thereof, in contemning his Brethren, and peremptorily casting them out of the Church; for it is incredible that any one Presbyter could create and assume the degree of a *Superintendent* or *Bishop* that had no being at all. *Ergo*, say we, The degree of Prelacy was in being before it could be ambitiously affected.

(q) *Blondel. Apol. Sect.* 11. *p.*13. Johannes vertit Diotrephi vitio quod primatum inter fratres affectaret φιλοπρωτεύειν αὐτόν. Ergo nulli tum fuerunt in Ecclesiastico Presbyterio gradu superiores.

CAP.

CAP. IV.

Our Propoſitions grounded upon the Word of God. Our firſt Evidence out of the Epiſtles of St. Paul.

SECT. I.

That the Presbyterial Order was alwayes ſubſtitute to an higher Government, as firſt to the Juriſdiction Apoſtolical.

HOw Commandatory the Apoſtolical Authority was, is beſt diſcernable by the Apoſtles Mandates unto the Churches upon ſeveral occaſions, as to the *Theſſalonians*, (a) *We command the Brethren.* And again, (b) [*As we commanded you.*] Next, by word of Cenſuring, (c) [*If any obey not our Word*, &c.] The ſame Apoſtle

(a) 2 Theſſ. 3 6.
(b) 1 Theſſ 4. 11.
(c) 2 Theſſ 3. 4.

(d) Act. 20. 17. & 26. Apostle commanded the (d) *Ephesians* to assemble themselves before him at *Miletus*. But most especially was he occasioned to express his Jurisdiction Apostolical over the *Corinthians*, regulating and silencing

(e) 1 Cor. 14. 37. (e) Women in the Congregation,

(f) 1 Cor. 11. 34. touching the ordering of Wives, (f) *So ordain I* (saith he) *in all Churches*: and also concerning other matters, (saying, *The rest will I set in order when I come.* Thus by his commanding, and as effectually by his censuring in shaking of his Rod of Excommunication over them, saying,

(g) 1 Cor. 4. 21. & 2 Cor. 13. 10. (g) *Shall I come unto you with a Rod? Peter* likewise did not conceal the Apostolical Authority in general, over the dispersed Members of the Churches of *Pontus*, *Asia*, *Cappadocia*, *Galatia*, and *Bithynia*, when he put them in minde of (as he saith)

(h) 2 Pet 9. 2. (h) *The Commandements given by us the Apostles of our Saviour.*

We should have been larger in this proof, if we could think that any of our Opposites were of a contrary judgment, or had not known that their own Author *Walo* had by his

his ingenious confession given them a Supersedeas in this point, (*) *For the Apostles* (saith he) *as long as they lived, governed the Church with great Authority, and could more easily continue them in their duties, lest that any divisions might burst out upon the occasions aforesaid to the destruction of unity in the Churches, such as was reprehended by St.* Paul *in the Church of Corinth.* So he. Wherefore to the confutation of *Walo* himself, I do necessarily inferr, That there being at all times the same, if not more possibilities of Schisms and Rents in the Church, than could be in the Apostles times, there cannot but be the like if not a greater necessity of a *Superintendency* over *Presbyterial* parity, the rather if we duly consider our next Proposition.

(*) *Wal Mess. de Episcop. & Presbyt. p.* 245. Quamdiu vixere Apostoli, qui majore authoritate Ecclesias gubernabant, facile potuerunt in Officio omnes continere, ne dissidia ex iis quas diximus causis orta, unitatem fraternitatis dividerent; ut illud, Corinthi ea de causa excitatum facile a Paulo compressum est.

SECT.

SECT. II.

That divers of the Apostolical Disciples were even in their times both in Dignity and Authority Superintendents over Presbyters.

HEre again our Opposites authentick Author *Walo* (after much discussion of this point) is ready to teach them being inforced thereunto by Scripture (*) *That those who were* Συνεργοὶ *and Assistants unto them in founding the Churches, ordaining of Ministers in every City, and watering the Church, which they had instructed.* These (he confesseth) were so in *Superiority* above *Presbyters*, as that the Apostles themselves did not forbear to term them *Apostles*, and so predominant in Authority as, *Although absent from the Churches, yet to instruct them by their Epistles, and*

(*) *Wal. Mess de Episcopat. & Presbyt. p* 247. Discipuli Apostolorum sub finem primi seculi more & jure Apostolico orbem constituendarum Ecclesiarum gratia peragrabant, & lustrabant, *&c.* Si quibus in locis adesse non poterant, eorum locorum Ecclesias per Epistolas instruebant, & si quod in iis natum erat dissidium in Clero aut in populo, objurgabant & increpabant, haud secus quam si propius grex cujusq; esset. *Id. p.* 67. Isti veluti Super-Episcopi habebantur, quos & Apostoli Apostolos nominabant.

where-

whereſoever any Schiſm aroſe, either in Clergy or People, ſtill to rebuke them, even as if they had been of their own Flock. Upon theſe premiſſes thus granted, we are ſufficiently warranted to conclude, not only that the Preſbytery were continually under ſubjection both to the Apoſtolical Government, but likewiſe to other eminent Diſciples of the Apoſtles. The ſame Author ſticketh not to give a Liſt of ſuch *Prelates* and *Superintendents*, as *Mark*, *Clement*, *Titus*, *Timothy*, *Epaphroditus*, *and* (ſaith he) *many others*. This being ſo pregnant a truth, how is it that our Oppoſites ſhould pretend an *Eccleſiaſtical Presbyterial Government*, no way Subordinate? That which is objected by them is moſt vain and frivolous, whereunto we occur, as now followeth.

Sect. III.

That the aforesaid Apostolical Disciples were as Bishops over the Presbyters. Among whom were Timothy, *and* Titus *by evidence from Scripture.*

THE Texts of Scripture (for proof of their Superiority and Authority) are so plain, that they need no Commentary. And our witnesses are so impartial, as not to admit of any exception; For in the Text we read of an *Apostolical Ordinance* to *Timothy* and *Titus* respectively, (1) *To set in order the things that were wanting.* (2) *To inhibit Heterodox Preachers.* (3) *To receive accusations against criminous Elders.* (4) *To excommunicate Hereticks.* (5) *To Ordain Elders*; yet so, (6) *As to lay hands on no man suddainly.* Each of these, and the like *Apostolical Injunctions* do fully express an *Episcopal Function*, and Authority in both of these respectively over *Presbyters*, and the whole Churches under them: And though this

(1) *Tit.* 1. 5.
(2) 1 *Tim.* 1, 3.
(3) 1 *Tim.* 5. 19.
(4) *Tit.* 3, 10.
(5) *Tit.* 1. 5.
(6) 2 *Tim.* 5. 22.

this hath been ſtuck at by divers of our Oppoſites, leſt that hereby *Timothy* and *Titus* might appear to be *Biſhops* diſtinct from *Presbyters*; yet now at laſt their chief and greateſt Advocate for *Presbyterial Government* confeſſeth the Authority which theſe held and exerciſed over *Preſbyters*; yet ſo that *Biſhops* (as he thinks) ſhall take no advantage thereby, if they who are Pleaders, may alſo be admitted as our Judges. We proceed, citing the ſame witneſs, *Walo Meſſalinus*, confeſſing, (a) *That* Timothy *and* Titus *had almoſt equal*

(a) *Wal. Meſſ. de Epiſc. & Presbyt. p.* 40. Qui Apoſtoli vocabantur, duorum generum fuere, primi, & ſecundi. Primi a Chriſto miſſionem ſuam acceperunt immediate ap ipſo miſſi; Secundi ab ipſis Apoſtolis quaſi Coadjutores & Σωτῆρες fuere Apoſtolorum, qui Presbyteros eoſdemq; Epiſcopos inſtituebant; tales fuere Paulo, Timotheus, Titus, Linus, Clemens. *Id. ibid. p* 52. Qui parem fere authoritatem ac poteſtatem in Eccleſias, & Epiſcopos a ſe conſtituros habebant quam ipſimet Apoſtoli. (*p.* 56) Tales quoq; Marcus, Epaphroditus *&c. p* 63. Timotheus quem Epheſi Epiſcopum eſſe volunt, cum verus fuerit Superepiſcopus, & Apoſtolus illius Eccleſiæ. *p.* 68. *ex* 1 *Timoth.* 5. 19. κατηγορίαν μὴ παραδέχου, *&c.* Quo loco liquet hujuſmodi Epiſcopos Epiſcoporum directores & judices fuiſſe. *p.* 229. Titum Cretæ Inſulæ præfecit Paulus, qui non ſingularis in aliqua illius Inſulæ Civitate præfuit Epiſcopus; ſed generatim totam illam Provinciam ad tempus Ἐπισκόπει & procurabat. Ille enim ἐπὶ πᾶσι τοῖς ἔθνεσι erat. Tales ferme omnes fuere Apoſtolorum adjutores, & diſcipuli, quiq; primi eorum exitere ſucceſſores. Non ſimplices certarum Urbium audiebant Epiſcopi, ſed curam agebant generalem Eccleſiarum, ut Evangelii, & Apoſtoli quibus eſſim nominibus nuncupari ſolebant.

Authority with the Apostles of Christ, by whom they were ordained to govern whole Churches as Directors and Judges: Of which sort, besides *Timothy* and *Titus*, he there sets down *Mark*, *Clemens*, *Epaphroditus*, and all those who were Assistants and fellow Labourers with the Apostles, whereof we have spoken already. Thus by the premisses it sufficiently appeareth, that there was a double Superintendency over Presbyters; yet we enquire furthermore concerning *Timothy* and *Titus*, whether or no they were at this time (whereof we now speak) distinctly Bishops? In discussing whereof we shall (according to our usual method) first remove their Objections which are against their *Episcopacy*: that done, we shall make good the contrary by due proofs.

SECT.

SECT. IV.

That Timothy *and* Titus *were properly, and diſtinctly* Biſhops, *notwithſtanding their Title of* Evangeliſts, *as is confeſſed by Proteſtant Divines of remote Churches.*

BUt here their *Walo* will needs interpoſe ſeeking by an Objection (as with a Spunge) to wipe out all opinion of *Epiſcopacy* either in *Timothy* or *Titus* becauſe forſooth (1) *Called* Evangeliſts, *who had no peculiar Reſidence in any Church, but general in all Churches; whereas they who are by the Apoſtle called* Biſhops, *had a ſingular charge of the Church wherein they were, and there were they to reſide and remain for the governing thereof.* So he. And from him our home Oppoſites chanting, and rechanting, and making it their

(1) *Val. Miſſ. de Epiſcop. & Presbyt. p. 67.* Sciendum eos habuiſſe Ἐπισκοπὴν Eccleſiarum generalem, & extraordinariam & in commune hoc eſt διακονικὴν, quam omnes Apoſtoli διακονικόι: qui autem Epiſcopi Presbyterorum etiam nomine dicti, ab his per ſingulas Civitates ordinabantur, curam & ſolicitudinem illarum Eccleſiarum ſuſcipiebant quibus erant addicti, ibi ad finem uſq; permanebant. Pleno etiam jure Presbyteri Eccleſiam ſuam regebant.

undersong to say again, and again, *That* (2) Timothy *and* Titus *were Evangelists, so as not to be held that which we call Bishop*: and they name this Assertion, *The hinge of the Controversie*. But this Objection (say we) hath often been taken off the hinge, and laid flat on the floor, by divers solid and satisfactory Answers: We say not of Bishops or their Chaplains, but of other Protestant Divines, even of Presbyterial Churches, cited here in the Margent.

(2) *Smect. vind. p.* 114, 115, 117, 118, 120.

First, The Theological Professor of *Hiedelberg* answers, (3) *That when these Epistles were written to* Timothy *and* Titus, *they were exercised in as Evangelists in assisting the Apostles in the collecting of Churches, but as Bishops in governing them, which had been collected*, as (saith he) *the general Præcepts given to them do prove, which could not refer to the Temporary power of Evangelists, but to them and their Successors as*

(3) *Scultet. Observat. in Titum cap* 8. Paulus, Timotheum Ephesi, Titum in Creta manere juber, non utriq; ut Evangelistas, sed Ecclesiæ Gubernatores; id quod Epistolæ ad utrumq; Scriptæ evincunt. In his enim non Ecclesiæ colligendæ, quod erat Evangelistarum, sed collectæ gubernandæ, quod est Episcoporum, rationem illis præscribit, sumtq; præcepta omnia ita conformata ut non speciatim ad Timotheum, & Titum, sed generatim ad omnes Episcopos referantur, adeoq; ad temporariam Evangelistarum potestatem minime quadrent.

Bishops,

Bishops. From whence we conclude, what that learned Doctor doth there declare, *That the name Evangelist did belong unto them in the large sense, as it signifieth a Preacher of the Gospel.* (4) *Toloſſanus* agreeth in the same answer, namely, *That* Timothy, *and* Titus, *who had been Companions with* Paul *in his travails, was afterward made Bishop of* Crete. Dr. *Gerard* answereth, by way of distinction, (5) *That the word* Evangelist, *2 Tim.* 4. 5. *is not there specially taken for a particular degree in the Church, but generally as signifying a Preacher of the Gospel, and so including that Order which* Timothy *now had being a Bishop of* Ephesus, *for now he did*

(4) *Toloſſ. Index in Sacr. Bibl. vocab.* Titus comes perigrinationum Pauli postea Cretensium Episcopus.

(5) *Gerard. in loc. Com. Tom. 6. de Minist. Eccles. sect.* 227. Evangelistæ nomen accipitur duplicifer, primo generaliter pro quovis Ecclesiæ Doctore

quia ad omnes pertinet Εὐαγγελίζειν secundo specialiter pro certo Doctorum gradu & ordine in primitiva Ecclesia; priore modo sumitur, 2 Tim 4 5 Quia jam Timotheus constitutus erat Ecclesiæ Ephesinæ Episcopus, nec ulterius Paulum fuit Comitatus, &c. sicut etiam Lutherus reddidit — Infra — In illorum Evangelistarum numero censendi sunt Timotheus quem Lystris assumpsit Apostolus Paulus, Act. 19. 22. ac comitem itineris sibi elegit. Postea eum una cum Erasto misit in Macedoniam, Act. 19. 22. ad Corinthum, 1 Cor. 4, 17. ad Philippenses, Phil. 2. 19. ad Thessal. 1 Thess. 3, 2 Tandem vero Ecclesiæ Ephesinæ præfecit Episcopum, 1 ad Tim. 1. 3 & 3. 15. Titus quem Paulus vocat suum, Συνεργὸν, 2 Cor. 8. 23. Tum misit ad Corinthum, 2 Cor. 8. 6. & 12. 18. Assumpsit secum Hierosolymam, Gal. 2. 1. misit in Dalmatiam, 2 Tim. 4. 10. tandem Cretensium Ecclesiarum constituit Episcopum, Tit. 1. 5.

no more accompany Paul. So he, citing *Luther* also for the like interpretation of that Text. And though he doth acknowledge that both *Timothy* and *Titus* had formerly been Evangelists, agreeable to the special and proper signification of the word, and according hath set down their several travails from place to place; yet after those travails were ended (which was before these Epistles were written) he concludeth both of them to have been Bishops, out of several Texts of Scripture, *Timothy* of *Ephesus*, and *Titus* of *Creet*.

(6) *Zuingl. Ecclesiae de Arte, conc. per Tim. 2. fol. 45* Nec enim Evangelistam alium quam Episcopum sive pastorem dicere possumus, quemadmodum ex Pauli verbis certo colligere licet, quibus Timotheum suum compellans ait; At tu vigila, & opus Evangelistæ, &c. 2 Tim. 4. Atq; Timotheus tunc temporis cum hæc illi Paulus scribebat, Episcopum agebat, unde constat juxta Pauli sententiam, idem esse Episcopi, & Evangelistæ Officium.

(6) *Zuinglius* likewise is downright against the Objectors, proving by the example of *Timothy* out of the 2 *Timoth.* 4. 5. *That the Office of Evangelist and Bishop was here one, and the same.* However our Opposites (it may be) will allow to Bishops the same liberty of going out of their Dioces, which *Calvin* doth to Presbyters out of their Parishes,

who

who are otherwiſe bound to be Reſident in their Charge: Concerning whom he ſaith, (7) *That they are not ſtrictly tied to their Glebe or Charge, but that they may be helpful unto other Churches, upon neceſſary occaſions.* The ſame admirable Divine will furthermore inſtruct us in the particular Inſtance which we have in hand, who (although he held it uncertain, whether *Timothy* be here called an *Evangeliſt* in the general notion of Preaching the Goſpel, or for ſome peculiar Function) yet doth he grant, that an *Evangeliſt* is a middle degree between *Apoſtle* and *Paſtor*; and upon thoſe words of St. *Paul* to *Timothy*, (*Do thy diligence to come ſpeedily unto me*) he Commenteth, telling us, *That St. Paul called* Timothy *from the Church over which he was Governour for the ſpace of almoſt a whole year.* This is a pregnant teſtimony to teach us, That *Timothy* had both the Government over *Presbyters* in the Church of *Epheſus*, and alſo that it was his peculiar Charge, whence (except upon great and weighty Cauſe) he was not to depart: which is as much as we contend for. Before

(7) *Calv. inſt. l. 4 c. 3. ſect. 7.* Et ſi dum ſingulis Paſtoribus ſuas aſſignamus Eccleſias, interim non negamus quin aliis Eccleſias adjuvare poſſit qui uni alligatus, *&c.* & infra. Non quod veluti Glebæ addictus ut Juriſconſulti dicunt, id eſt Manciparus, & quaſi affixus Glebæ pedem movere nequeat, ſi ita publica utilitas poſtularet, modo id rite & ordine fiat.

Before we conclude this Point, we make bold to intreat our Opposites to satisfie us in one particular, namely, seeing that * *Philip* (being one of the seaven Deacons) is found Preaching the Word in *Samaria*, Act. 8. 5. and yet afterwards is called, *Philip the Evangelist one of the seven*, viz. *Deacons*, Act. 21. 8. Our Quære hereupon is, Why *Timothy* and *Titus* might not as well be called *Evangelist* for Preaching the Word of God, being *Bishops*, as *Philip* was for the same cause named an *Evangelist*; being but a *Deacon?* It may be our Opposites would wish to be satisfied by Reverend *Zanchy* upon these points, whom yet they will find to be chief Opposite to themselves: And albeit he will have the Apostles by their Vocation, to have been (as it were) *Itinerants* for their time, (8) *For the founding and erecting of Churches.* Yet he granteth, *That Churches being once erected, the same*

* τῷ ὄντι ἐκ τῶν ἑπτὰ. Act. 21 8. Act. 6. 5.

(8) Zanch oper. Tom. 7 part. 2. c. 9 de Eccles. col. 101. Apostoli vocati erant ut nullas erectas ac firmas sedes haberent, sed in totum terrarum orbem proficiserentur Ecclesiasq; ubiq; erigerent, erectis vero aliquem Pastorem (seu Episcopum) præficerent Infra 106, 117. Primo tantum erant Presbyteri (ut sit Hieronymus) Secundo additi sunt Episcopi, idq; tempore Apostolorum.

Apostles

Apostles set a Pastor or Bishop over them. And what he meaneth hereby, he sheweth, when more distinctly he confesseth, *That at first indeed Presbyters were ordained in the Churches, and after them Bishops (as* Hierome *affirmeth) even in the Apostles times.* So he. Where (by the judgment of *Zanchy*) First, Bishops were ordained by the Apostles as a degree contradistinct from *Presbyters.* Secondly, That the *Bishops* so ordained, although they had been *Evangelists*, and fellow Labourers with the *Apostles*, yet when Churches were once erected, some of them were placed *Residentiaries* in the said Churches. And lastly, That although *Presbyters* had their *Institution* void of subjection to *Episcopal* Authority at the first (as *Deacons* likewise had theirs) yet because of the insufficiency of *Presbyterial Government*, the *Episcopal* was erected as more perfect, even in the dayes of the Apostles. The next Obstruction is to be removed.

SECT.

SECT. V

That Timothy *was Bishop of* Ephesus, *notwithstanding that objected Scripture* Act. 20.

THere is one Objection (for we may not dissemble) which the (k) *Smectymnians* press thrice, as being inexpugnable; and thereupon call it *Lethalis Arundo*, as that which must strike all opposition quite dead. In summe, thus: *Timothy* was with *Paul* at the meeting of *Miletum*, Act. 20. 4. *Therefore* (say they) *if* Timothy *had been Bishop of* Ephesus, Paul *would there and then have given him a charge of feeding the Flock, and not the Elders.* So they. As though *Timothy* before this had not been sufficiently instructed in this duty, both by his long and constant attendance on St. *Paul*, and also by his former Epistle unto him, which was written and received before this time, as some have probably conjectured;

(k) *Smect. vind. p.* 121, 133, 134. Hæret lateri lethalis Arundo.

jectured; or as though *Timothy* ſhould need a particular Admonition to diſcharge that duty which was reſpectively common to him, with the reſt of the *Biſhops* and *Presbyters* there aſſembled.

For though the (l) *Smectymnians* tell us, *It is a poor evaſion to ſay, that they who were there aſſembled, were not all of* Epheſus, *but were called alſo from other parts, becauſe* (ſay they) *theſe Elders were all of one Church made by good Biſhops over one Flock, and therefore may* (*with moſt probability*) *be affirmed to be the Elders of the Church of* Epheſus. Yet we muſt tell them, that (m) Dr. *Reynolds* (whom they and we admire for his exquiſite learning) ſpeaking of the ſame meeting at *Miletum*, Act. 20. 17. ſaith (notwithſtanding all theſe objected circumſtances) *That though the Church of* Epheſus *had ſundry Paſtors and Elders to guide it; yet amongſt thoſe ſundry was there one Chief?* &c. *The ſame whom afterwards the Fathers in the Primitive Church called Biſhop.* So he. But yet

(l) *Smect. iad.* p. 122.

(m) Dr. *Reynolds* Confer. with Hart, c. 8. diviſ. 3.

yet though he or all Proteſtants ſhould fail us, there is a Father (n) *Irenæus* by name, who was ſo antient as *to be acquainted with the Apoſtles of the Apoſtles themſelves*; and him we can produce, diſtinguiſhing the perſons here met at *Miletum* into (o) *Biſhops* and *Presbyters*, and affirming, *That they came not only from* Epheſus, *but alſo from other Cities, near adjoyning to it.* Which makes the *Smectimnians Arundo* but a bruiſed Reed. Thus have we fully (as we hope) ſatisfied the contrary Objections. We proceed now to our proof.

(n) *Iren. adverſ. Hæ. l. 3. c. 3.*

(o) *Id. ibid. cap. 14* In Mileto Convocatis Epiſcopis, & Presbyteris qui erant ab Epheſo & reliquis proximis Civitatibus.

SECT.

SECT. VI.

That Timothy *and* Titus *were both of them properly Bishops, by the judgment of Antiquity.*

THe greatest Opposite that we can name, even (p) *Walo Messalinus* (the very *Atlas* of Presbyterial Government) will spare us the labour of citing the *Greek Fathers* or *Scholiasts*, for confirmation of this point, who confesseth, *That most of their Commentaries upon* Titus, *record him to have been Bishop of Crete:* alleadging by name, *Chrysostom, Theophylact, Oecumenius, Theodoret*, and others, whose Testimonies we shall not need to repeat; only we shall add (which may serve for a transition to *Timothy*) the testimony of that antient Eccleſiastical Historian (q) *Eusebius* (who speaking of *S. Pauls* fellow Labourers) reckons *Timothy*

(p) *Val. Mess. de Episc. & Presbyt. p.* 188. Nam ita etiam Titus a veteribus appellatur, & a Paulo ordinatus Episcopus Cretæ Insulæ traditur: & infra. *p.* 189. Ut Titus videretur esse verus Cretæ Episcopus ex eo numero ac genere qui hodie sic vocantur, ita Chrysostomus, Theophylactus, Oecumenius, aliique Græcorum vulgo interpretati sunt, ne Theodoretum quidem excipio, *&c.*

(q) *Euseb. Hist. l.* 3. *c* 4. Τιμόθεος μὲν ἐν Ἐφέσῳ παροικίας Ἱστορεῖται πρῶτος τῆς ἐπισκοπῆς ἐληχέναι. Ὡς δὲ Τίτος ἦν ἐπὶ Κρήτης ὀνομάσαμεν.

amongst

amongst them, *Whom* (saith he) *History recordeth to be the first Bishop of* Ephesus; (adding with the same breath) *and so was* Titus *Bishop of* Crete. Thus this famous Author concerning the Episcopacy of *Timothy* also. To whom we may adjoyn as concurring in the same Judgment, (r) *Epiphanius*, (s) *Chrysostomus*, (t) *Theophylact*, (u) *Oecumenius*, (x) *Gregory*, (y) *Ambrose*, (z) *Primasius*, yea, and (1) *Hierome* himself, who hath positively affirmed, *That* Timothy *was Bishop of* Ephesus, *and* Titus *of* Crete.

(r) *Epiphan. l. 3. Tom 1. Hæres. 75.*

(s) *Chrysost. Hom 1. in Phil. 1. 1. (de Timotheo.)*

(t) *Theophyl. in 1 Tim. 4. 14. Id. in 2 Tim. cap. 1. vers. 6 & cap. 4. v 9.*

(u) *Oecumen. in 1 Tim. 1. 3.* ἐνταῦθα ὁ ἀνὴρ ἐπίσκοπον ἐκχειροτονήσει. (x) *Greg Mag. de Cur. pas. part 2. cap. 11.* Prælatum gregi discipulum (scil. Timotheum) Paulus admonet dum venio attende lectioni, *&c.* (y) *Ambrosi. in 1 Tim. 1.* Timotheus dignus judicatus futurus Episcopus, *&c. Id. in 1 Tim. 6* Magna vigilantiæ & providentiæ præcepta dat (Apostolus) Rectori Ecclesiæ. In hujus enim personâ totius populi salus consistit. Non solicitus de Cura Timothei tam circumspectus erat, sed propter Successores ejus. Ut Exemplo Timothei Ecclesiæ ordinationem custodirent. *&c* (z) *Primas. in 2 Tim. 4. 14.* Prophetiæ habebat gratiam vel Doctrinæ cum Ordinatione Episcopatus. *Vide eund. in 2 Tim. 2. 6. & 4. 5.* (1) *Hieron. Catal. Script Eccl.* Timotheus Ephesiorum Episcopus Ordinatus a beato Paulo. *Id. ibid.* Titus Episcopus Cretæ.

(2) *Smect. vind. p. 131.*

But the (2) *Smectymnians* hearing of a Cloud of Witnesses, averring *Timothy*

Timothy and *Titus* to have lived and and died Biſhops, anſwer, *That this Cloud will ſoon blow over*; and the greateſt blaſt that they give, is, *That the Fathers who were of this judgment, borrowed their Teſtimonies from Euſebius.* Aſſuredly this will ſeem but a poor evaſion to any judicious Reader, who ſhall but obſerve, that the Teſtimonies of theſe Fathers are in their Commentaries and Collections out of Texts themſelves. But the beſt is, other Proteſtant Divines will appear to be more ingenuous.

SECT. VII.

That Protestant Divines, of very great esteem, have acknowledged Timothy *and* Titus *to have been properly Bishops.*

WE begin with *Luther*, who amongst other Resolutions, setteth down this for one, (3) *That Episcopacy is of Divine Right*: which he groundeth upon St. *Paul*'s appointing *Titus to Ordain Elders in every City*; *which Elders* (saith he) *were Bishops, as* Hierome, *and the subsequent Texts do witness.* Adding, *That St.* Augustine *in his Epistle to* Hierome, *was of the same judgment*: upon this ground, *That it was a City whereof the Apostle there spake, and therefore it cannot* (saith he) *be un-*

(3) *Luther. oper. Tom* 1. *fol.* 309. *Resolut.* Ejus super propositiones *Lypsiæ disput. Conclus.* 13. Probo quamlibet Civitatem habere debere Episcopum proprium jure divino. Quod ex Paulo ad Titum ostendo dicente. Hujus rei gratia reliqui te Cretæ, ut quæ desunt corrigas, & constituas Presbyteros per Civitates, sicut ego dispositui tibi. Hos autem Presbyteros fuisse Episcopos testatur Hieronymus, & textus sequens ostendit dicens, oportet Episcopum irreprehensibilem esse, *&c.* Sed & beatus *Augustinus in Epist.* 29. *ad Hieron.* Episcopum descripturus rationem reddit, & dicit, erat enim Civitas: quis diceret, non erat simplex Presbyter, sed Episcopus, de quo loquor, quia erat Civitas cui præerat.

derstood

derstood of meer Presbyters, but of Bishops, who are set over Cities. Thus far *Luther* concerning the Episcopacy of *Titus*. And he is seconded by a learned Doctor of the same Classis, (4) *Gerard* by name, who doth not only confess *Titus* to have been made *Bishop* of *Crete* by the Apostles, but also *Timothy* of *Ephesus*, *Crescens* of *Galatia*, *Linus* of *Rome*, *Dionysius* of *Athens*, *&c.* And (5) *Beza* himself confesseth the same directly of *Timothy*, saying that he was πρεσβύτερος *in the Presbytery of* Ephesus: *That is* (saith he) *Antistes, or Prelate, as* Justin Martyr *useth the word.* Mr. *Moulin* (6) joyneth both *Timothy* and *Titus* together, saying, *That howsoever we term them Bishops, or Evangelists, it is evident they had Bishops for their Successors, who after them had the like preeminence in the Church.*

(4) *Gerard. loc. Com Tom. 6. de Minist. Eccl. Num.* 225. Episcopi proprie fuere illi, quos certæ Provinciæ vel Civitati Apostoli præfecerunt, ut Ecclesiarum & Presbyterorum Curam in illis gererent, quales Episcopi fuere Timotheus in Civitate Ephesi, Titus in Insula Cretæ, Crescens in Galatia Linus in urbe Roma, Dionysius, Athenis, *&c.*

(5) *Beza in* 1 *Tim.* 5. 19. Notandum est hoc loco Timotheum in Ephesino Presbyterio tunc fuisse πρεσβύτερον, id est, Antistitem ut vocat Justinus. (6) *Moulin. Epist* 3. *ad Episcop. Winton.* Quomodocunque appellaveris Titum, Timotheum, & Marcum Episcopos, sive Evangelistas, constat eos habuisse successores Episcopos, hæredes illius præeminentiæ.

We shall conclude this Section, with the determination of their Learned, & Judicious (7) *Sculletus*, telling us, *That though at first* Timothy *and* Titus *were Evangelists; yet afterwards* Timothy *was made Bishop of* Ephesus, *and* Titus *of* Crete: *Which thing* (saith he) *the Writings of antient Fathers do abundantly confirm.* So these famous Divines; besides those who have been * formerly alleadged by us in answer to the contrary Objections in three full Sections. After this our first Evidence out of Scripture, there followeth.

(7) *Scull. observv. in Tit. c. 8.* Exempla Episcoporum Apostolicorum quis desiderat? Pleni sunt libri veterum de Timothei & Titi Episcopatu: quorum uterque utut primum Evangelistam egerit, Evangelista tamen esse desiit, postquam Timotheus Ephesinæ, Titus Cretensi Ecclesiæ fuit Præfectus.

* *See above.*

SECT.

SECT. VIII.

The ſecond Evidence from Scripture, for proof of Epiſcopal Prelacy, is out of Chriſt's Epiſtles, To the Angels of the ſeven Churches of *Aſia*, [To the Angel of the Church of Epheſus] write, *&c.* Cap. 2. 1.

The ſtate of the Queſtion.

THe main Queſtion is, Whether the word *Angel* in every Epiſtle, do ſignifie collectively, either *The whole Church*, or *the whole Company or Colledge of Presbyters*, or elſe ſingularly, *an Individual perſon?* Our Oppoſites are diſtracted into the two former Opinions. We ſhall purſue them in Order, confuting their firſt Expoſition firſt, and then the other, that their miſt being diſpelled, we may ſee more clearly to prove our own, which is, that the word *Angel* of every Church is to be underſtood of a ſingular *Perſon*, having preeminence over other Paſtors in the ſame Church.

SECT. IX.

That the first Exposition of our Opposites, by Angel, *understanding the* whole Church, *is flatly repugnant to the Context.*

IN the Book of *Revelation* Cap. 2. Christ by his Angel (properly so called) wrote unto the *seven Churches of Asia*, vers. 2. telling St. *John* mystically of *seven golden Candlesticks*, vers. 13. signifying the *seven Churches*; and of *seven Stars*, signifying the *Angels of the seven Churches*, vers. 20. After more particularly and distinctly, *Cap.* 2. & 3. *To the Angel of the Church of* Ephesus, *To the Angel of the Church of* Smyrna. In which Epistles (to ease our Opposites of a trouble) we confess, that although the Epistles be directed to the *Angel of each Church*; yet the knowledge of them concerned also others, because of the common *Epiphonema* in every one thus! [*He that hath an ear to hear, let him hear.* But to the

the matter. The firſt Expoſition of our Oppoſites is ſet down by (a) *Walo Meſſalinus* a deſtinate Adverſary to *Epiſcopacy*, as in other points, ſo in this: *For let it be held for a firm and fixed truth* (ſaith he) *That by the Angels of every City, St.* John *intended nothing elſe but the Churches themſelves.* So he. But if we conſult with the Context, *Cap.* 1. 20. Where firſt, the *Angels* are expreſsly called *Stars*, and the *Churches* are named *Candleſticks*; we muſt therefore tell this great Clerk, that he muſt firſt turn *Stars* into *Candleſticks*, before he can make *Angels* to ſignifie the *Churches*.

(a) *Wal. Meſſ. de Epiſcop. & Presbyt. p.* 148. Sit ergo hoc fixum, per Angelos urbium nihil aliud voluiſſe Johannem deſignari, quam ipſas Eccleſias.

Secondly, in the Text it ſelf, *Cap.* 2. 1. It is ſaid, [*Write unto the Angel of the Church of* Epheſus] here again, if the word *Angel* muſt betoken the *whole Church and Congregation*, then muſt this be the conſtruction of the words, *Write to the Church of the Church of* Epheſus. But we know that Chriſt, the author of theſe ſpeeches, was the Fountain of Divine Wiſdom, and could not mean abſurdly. Enough of our Oppoſites firſt Expoſition.

SECT. X.

That the second Exposition is, in interpreting the word Angel, *to signifie the Order of* Presbyters *in the Church. The state of which Question is set down by our Opposites.*

THis indeed is with our Opposites their common Exposition, (1) *The Epistles* (saith Mr. *Brightman*) *are not sent to any one, but* (*that I may so say*) *to the Colledge of Pastors.* So he. Who notwithstanding will be found to contradict himself in the next Section. Yea, and after him our * *Smectymnians*; *By Angel is not meant* (say they) *any singular person, but the whole Company of Presbyters.* So they. Wherefore we are to prove.

(1) *Bright. Apoc. c. 2. 1.* Non uni Angelo mittuntur sed toti (ut ita dicam) Collegio Pastorum qui omnes hac communi voce comprehenduntur.

Idem post. v. 24. De Angelo Ecclesiæ Thyatirensis cum Collegium tuarum Cœtu

* *See hereafter.*

SECT.

SECT. XI.

That the Objections made for this Expoſition, are confuted by their own beſt approved Proteſtant Authors.

The Confutation of their firſt Reaſon.

Our firſt Argument (ſay they) *is drawn from the Epiſtle to* Thyatira, *Rev.* 2. 24. *where after he had ſaid to the Angel* [*I have ſomething againſt thee,*] *added in the plural* [*I ſay unto you*] *and the reſt in* Thyatira; *Here is a plain diſtinction* (ſay they) *between the Governors and Governed; which apparently proves, that the Angel is collective.* So they. Our firſt Anſwer muſt be by a genuine Interpretation, (to wit) That after the word [*Thou*] the addition of the words [*you, and the reſt*] is a familiar figurative ſpeech, called *Apoſtrophe*, which is an averſion of ſpeech from one thing or perſon to another. As any Lord writing to his Chief Steward of matters concerning him, and any

Smect. vind. p. 139.

any Subordinate Officers, and whole Family, saying, I would have [*Thee*] to look to thy Charge, and that [*You*] forbear to go to the Market, and the [*Rest*] to apply their business at home. But we promised that their own dearest Doctors, and Divines should be their Confuters.

First *Beza* upon the very words objected (c) [*Against thee*] *that is* (saith he) *the President*, [*and unto you*] *that is his Colleagues* (meaning the Presbyters [*and to the rest*] *that is, to the whole Flock*. So he, in the exposition of this Text. Mr. *Brightman* (d) albeit the man who but even now interpreted the word [*Angel*] not to signifie any *particular person*, but a *whole multitude of Pastors or Presbyters collectively*; yet here being convinced by the light of the Text, he (as it were) sups up his own breath, and of this objected Text Paraphraseth, saying, [*To thee*] *that is to the Angel*, [*And to you*] *meaning Pastors and Colleagues of* Thyatira, [*and to the rest*] *that is to say, the People*; *as* Theodore Beza *hath excellently expounded it*. So he. Such

(c) *Bez. in Apoc.* 2. 1. Angelus πρεσβὼς quem oportuit imprimis de his rebus admoneri, & per eum cæteros Collegas totamq; adeo Ecclesiam.

(d) *Brightm. ubi supra Sect. præced.* Datur autem vobis & reliquis Thyatirensibus; id est, Tibi Angele cum Collegarum tuarum Cætu, & reliquis ex Ecclesia. Ut Theodorus Beza optime explanavit.

Such we ſee is the force of truth, in deſpight of Oppoſition, to exact from him a Confutation of himſelf. Which form of ſpeech may be parallelled with the like example in the *Chronicles*, where there is [*Him*] *the King*, and [*They*] ſignifying *the Kings Army*, as well as in this Text [*Thou*] and [*They.*] 2 Chron. 28. 5.

SECT. XII.

Their ſecond Reaſon confuted by their own alleadged Author.

Our ſecond Argument (ſay they) *is drawn from the like phraſe in this very Book of the* Revelation, *wherein it is uſual to expreſs a Company under one ſingle perſon, as the Civil State of* Rome, *a Beaſt with ten Horns*, &c. Whence they conclude, *that the word Angel may be taken Collectively; and that is* (ſay they) *the likelieſt interpretation* r *Eſpecially conſidering that Mr.* Mede (*who was better skilled in the meaning of the* Revelation *than the Remonſtrant*) Smect. vind. p. 142.

ſtrant) ſaid, *That the word Angel, is commonly, if not alwayes, taken collectively.* So they. Citing no place out of Mr. *Meade*; but it may be it is that which they have alleadged in their first * Book, whereunto they often refer their Reader, where Mr. *Meade* teacheth to this purpoſe, (3) *That God in his Providence worketh by the Miniſtry of Angels, the motions and Revolutions of things amongſt men, with their events, which are attributed to one Angel, as Captain over the reſt.* So he. That is even as well as we could wiſh, like as we find it here in the Texts. Wherein the Epiſtles, though dedicated to the Churches, yet are inſcribed to *This* and *That Angel*, each one being over others. Thus it became our Oppoſites, when they thought to oppoſe us, to be caught in their own ſnare; yea even in the ſame ſentence where Mr. *Meade* informeth his Readers, (4) *That this other like ſpeech ought to be underſtood*, namely,

* *Smect. Anſw. to the Remonſtrant, p. 53. alleadging his words out of his Commentary, p. 265. vide etiam Smect. vind. p. 143.*

(3) *Tranſl. Eng. in cap. 8. v. 6. vide etiam cap. 14. v. 6.*

(4) *Mr. Meade Clav. Apocalyp. p. 265. apud Smect. Reſp. p. 53.* Deniq; (ut ſæpe iteramq; monuimus) quoniam Deus adhibet Angelos providentiæ ſuæ in rerum humanarum motibus & converſionibus ſciendis, gubernandiſq; adminiſtros, idcircò quæ multorum manibus peraguntur Angelo tamen tanquam Præſidi, & Duci ſcribitur.

namely, by Angel, a ſingular perſon, as we have admoniſhed (ſaith he) *again and again.* Which Caution of his might have been ſufficient (we ſhould think) to have kept theſe advers men from wandring, the rather ſeeing that this manner of ſpeech is none other, than which is moſt uſual; as when a Defeat or Victory atchieved in War by the ſtrength of the whole Hoſt, is notwithſtanding aſcribed to the power of one General.

Finally, Becauſe they have extolled Mr. *Meade* his skill in the Book of *Revelation*, as if he had oppugned the *Apoſtolical Right of Epiſcopacy* thereby; we crave the Readers attention to this their own Author, declaring his own judgment of the [*Four and twenty Elders that compaſſed the Throne round about.*] *Theſe* (ſaith he) *reſemble the Biſhops and Prelates of the Churches*, &c. This any one may read in his Book lately Authorized to be tranſlated into Engliſh.

Revel. 4. 10. Mr. *Meade* Clav. Apoc. c. 4. 6. 7.

SECT.

Sect. XIII.

Their third Argument likewiſe confuted by their own Chiefeſt Author.

Smect. vind. p. 143.

Our third Argument (ſay they) *is drawn from the word* [*Angel*] *which is a common name to all Miniſters and Meſſengers*, &c. *And ſurely had Chriſt intended to point out one individual perſon by the Angel, he would have uſed ſome diſtinguiſhing name, to ſet him out by, as Rector, Preſident, Superintendent.* So they. As if by their *ſurely*, they would aſſure us it is a Truth, if we ſhall take their own word for it, contrary to the judgment of all the learned, who have every where taught, that the word *Angel* (ſpoken in the better ſenſe) hath alwayes been uſed to expreſs the dignity of their Office, and accordingly of the Miniſters of the Goſpel, whenſoever it is applyed unto them. In which caſe they are ſufficiently inſtructed by their own Mr. *Bright-*

Mr. *Brightman* who taught them to conſider by theſe ſame Texts (5) *How great the dignity is of the true Paſtors of Chriſt, by whom* (ſaith he) *they are intituled both Stars and Angels, who therefore ought not to regard the reproaches of the wicked, ſeeing they are in ſo high eſtimation with Chriſt himſelf.* So he. So flatly againſt thoſe others, as if he had told them, that they did from that Scripture, in a manner vilifie the Paſtors of the Church of Chriſt, under the ſame name *Angel*, whereby the Spirit of God hath dignified and honoured them. If our Oppoſites had ſpoken as they pretended, then they ſhould have given us but one Example of that kind, yet we for more eaſie illuſtration hereof, ſhall add a parallel in the word *Apoſtle*, whereof Mr. *Calvin* hath given them this Obſervation, (6) *That although the word* Apoſtles, *in the propriety thereof, ſignifie thoſe that are ſent (namely Meſſengers) and may be applyed to other Miniſters of God as*

(5) *Brightm. Apoc. c.* 1. *v.* 20. Quanta igitur verorum Paſtorum dignitas, qui tum ſtellæ ſunt in dextra Chriſti fixæ tum Angeli? Quid refert, quibus probroſis nominibus impii eos ludant cum hoc loco tali ſint exiſtimatione apud Deum?

(6) *Calvin. Inſtit. l.* 4. *c.* 3. *Sect* 3. Tametſi enim ex ratione & etymo verbi, rite Apoſtoli poſſent vocari omnes Miniſtri Eccleſiæ, quia a Domino omnes mittuntur, ejuſq; ſunt nuncii, quia tam a magni referebat, certum habere de eorum miſſione notitiam, quia rem novam & inauditam afferrent duodecim illos, *&c.*

ſent

sent by him; yet was it meet that his twelve Apostles should be so instiled, as they who should publish and promulgate the first knowledge of the Gospel of Christ. So he. Even for the amplifying of the Dignity of the Twelve under the Title of *Apostles*; whereas if the former objected reason may prevail, it might be lawful not only to call every *Minister* of *Christ*, and *Preacher* of the *Gospel* properly an *Apostle*; but also to term every *Foot-boy* sent on an errand, an *Angel*.

SECT. XIV.

Their fourth Argument confuted by the same their own much applauded Author.

Smect. vind. p. 146.

Our Fourth Argument (say the same Opposites) *standeth thus*: Cap. 1. 20. *Our Saviour saith, That the seven Candlesticks which thou sawest, are the seven Churches; but he doth not say, that the seven Stars are the seven Angels of the same Churches; but the Angels of the Churches,*

Churches, omitting not without a Myſtery the number of the Angels, leſt we ſhould underſtand by Angel, one Miniſter alone, and not a company. So they. We are firſt to unriddle the Myſtery, it is indeed ſo myſtical and obſcure. Thus then, *The number of Seven, which is uſed in repeating the Churches is in the repetition of the word Angel omitted, and therefore in the omiſſion* (forſooth) *there muſt be a myſtery.* Yea, and alſo the Myſtery muſt be this, to wit, *That the omitting of the repetition of Seven, muſt ſignifie, that the word Angel, is not to be taken ſingularly for any one perſon, but collectively for many.* This is their objection. We anſwer, That this their Myſtery, their great friend Mr. *Brightman* would have called a Miſtake, who interpreteth the omiſſion thus, (7) *The Stars of the Churches, they ſignifie ſeven Angels.* So he. As much as if he had ſaid, Although the word *Seven* were not added in the ſecond place; yet it could not but be underſtood

(7) *Brightm. in Apocal.* 1. 20. Stellas autem interpretatur Angelos: ſeptem inquit Stellæ Angeli ſunt Eccleſiarum (*i. e.*) ſignificant ſeptem Angelos. *Conſonant to this Mr.* Perkins *upon the Revelation* 1. 20. Theſe *Seven Stars* are ſaid to be *Seven Miniſters.*

stood by that known figure *Ellipsis*, which (according to all Grammar learning in every language) is when a word omitted doth follow ὲκ τῆς κοινῆς of course, or (as we use to say) according to the understanding of every intelligent Reader.

As for example, If any one of our Opposites had commanded his Servant saying, Make ready for me *two Horses*, the *White Horse* and the *Bay*; where in repeating the word *Bay*, is omitted the word *Horse*: Would it be an excuse in his Servant for not making ready the *Bay*, to say, that the reason was that the word *Horse* was Mystical? Now to the Mystery it self; which is (say they) *That therefore by the word Angel is not understood one Minister alone*: Which in our scanning is no more consequent, than in the former Example to conclude, from the omission of the word *Horse*, that therefore the *Bay* was but a *Mare*.

SECT.

SECT. XV.

The fift Objection (as a body in a Conſumption) languiſheth in it ſelf.

Our laſt Argument (ſay they) *is that although but one Angel be mentioned in the fore-front; yet it is evident the Epiſtles themſelves are dedicated to all the Angels and Miniſters in every Church, and to the Churches themſelves; and if to the Churches, much more to the Presbyters, as to any judicious Reader may appear.* So they, to prove that therefore the word *Angel* did ſignifie a *Multitude*, and no one *individual perſon*. We anſwer, That if we our ſelves had delivered the like judgment, we might have doubted to have forfeited our own: even as it would be to hear of Letters dedicated to a *whole Corporation* of ſome City, and more eſpecially inſcribed to the *Maior of the City*, of matters concerning himſelf and the Body of the City; to conclude that therefore by *Maior* in the ſingular number, are meant the *Aldermen, and whole Corporation* in the plural. Smect. vind. p. 146.

SECT. XVI.

Their last Argument standeth confuted by their own selves.

THis *Argument* (say they) *is taken from Christs denunciation against the Angel of the Church of* Ephesus, *to remove his Candlestick out of his place, if he did not repent; where by Candlestick is meant the Church or Congregation. But if there by Angel were signified one individual person, then the Congregation and People should be punished for the offence of that one Pastor.* So they. Who would not have thus argued, if they had considered, that by thus oppugning our Exposition, they had utterly undermined and overthrown their own. As for example, their tenet hath been, That by the word *Angel*, is signified *the Order and Colledge of Presbyters in the Church of Ephesus*. Now then, (to turn their own Engine upon themselves) if the *Candlestick* signifying the *Church* of *Ephesus should be removed out of his place,*

Smect. vind. ubi supra.

place, except thoſe Paſtors ſhould repent, then ſhould the *People*, or *Congregation* be puniſhed for the faults of their Paſtors. All the odds between theſe two conſequences is only this, *viz.* The puniſhing the people for the fault of the Paſtor, ſo they object, or for the faults of the *Paſtors*. This is our Retortion. Whereas they ſhould rather have laboured to ſolve the doubt by ſome commodious interpretation, whether with *Paræus* out of Scripture, thus, (1) *That the People following the ſins of their Miniſters it ſtandeth with the juſtice of God to puniſh both.* Or elſe that which he holdeth to be no unfit interpretation, by (2) *Candleſtick* here to underſtand the *Epiſcopal Office*, and *Dignity*. Or with (3) *Ambroſe*, to mean, *To remove the People from their Paſtor, ſo as to pay him no*

(1) *Paræus in Apoc.* 2 5. Neque rarum neque a juſtitia alienum eſt propter unius vel paucorum pecca a aliquando totum Cætum malè audire & puniri a deo. Ut docet Apoſtolus, 1 *Cor.* 5. 6 & 11. 30. cujus rei ratio eſt quia plurumq; in vulgus manant Exempla Regentium Qualis Rex talis Grex, qualis Epiſcopus talis Eccleſia eſt; Ergo probabile Eccleſiam nihil ſuſſe in charitate meliorem ſuo Epiſcopo, proinde in ipſum ut corruptionis authorem, & in Cætum corrupt m ſimul dirigitur Commina o. (2) *Id ubi ſupra.* Quomodo conveniat propter Epiſcopi peccata totam Eccleſiam diſciplinari? reſpondet revera Candelabrum hic n n notare Eccleſiam, ſed Officium Epiſcopale, ſeu dignitatem & locum eminentem in quo *Epiſcopus* pro lucerna poſitus erat, &c. Quæ interpretatio non quidem eſt incommoda. (3) *Ambroſ.* Ut Epiſcopi puniantur dempta mercede; Quære locum.

stipend. We have done with the weakness of our Opposites, which can serve for nothing rather than to the betraying of their Cause: And now from the impugning of the Arguments of our Adversaries Objections, we proceed to the demonstrating of our own grounds.

Sect. XVII.

Our Arguments to prove that the word Angel, *in the aforesaid Epistles of Christ, signifyeth an individual person, as a* Prelate *over* Presbyters.

Smec. vind. p. 143. And also but now used by our Opposites in their first object.

As the Opposites object against us, *That in general the word* Angel *is commonly if not always (in the book of Revelation) taken collectively, and not individually, and is therefore so to be understood in this Text.* They bring Mr. *Meade* for their Author, and for one Instance alleadge *Apoc.* 9. 14. *That the word* Angel, *is put for* Nations, *whom they are thought to govern.* Whence they conclude, *That therefore Angel here in the singular number, is taken for the plu-*

plural, to betoken a multitude of Angels. We ſhall firſt give them a brief anſwer; and after retort upon them a contradictory oppoſition. In anſwer thereunto, We ſay, that the word objected is *Angels* in the plural number, whereas our queſtion is wholly of the word *Angel* in the ſingular number: And yet take the word *Angels* as it is, yet can it have no other Extent, than when we uſe to ſay, that many Troops of Soldiers are commanded by their ſeveral Captains; that is, every ſingle Captain governeth his own Troop: And therefore now are they to be referred to their Author Mr. * *Meade* and his common admonition concerning the acception of the word *Angel*, as hath bin alleadged already, whereby if they had been directed, they had not ſo far ſtrayed out of the Road-way. Or elſe * Mr. *Brightman* (their dearly beloved) might have inſtructed them in the places of the *Revelation* without the

* *Mr.* Meade *Engl. Tranſl. of the Apocal.* 9. 14.

* Apoc. Cap. 5. 2. c. 11. v. 1. c. 8. v. 13. c. 14. v. 14, 15, 18. c. 18 v. 1. c. 10. v. 10. c. 22. v. 8. *Again by numbring the Angels by firſt, ſecond, third, and after to the ſeventh to ſay* another Angel. *cap.* 8. 7. *By ſingular Adjuncts one having in his hand a little Book*, c. 10 v. 1. *lifting up his hand*, v 8. *a loud voice*, c. 14. v. 6, 8, 9 14. *and putting out his Vial.* c. 16. v. 1, 2, 17. *and took up a ſtone.* c. 18 v. 21. *and having a Key in his hand.* c. 20.

Circle and compaſs of theſe, and the places in the ſecond Chapter, as the Marginals ſhew; wherein the word *Angel* is taken as individually as the word *Man* was, when the Prophet *Nathan* ſaid unto *David* [*Thou art the Man.*] Beſides let any obſerve, Whenſoever there is any repreſentation of an *Angel* ſpeaking to another, (which is very often) it can be but *one Angel* that ſpeaketh at once, verily as it was ſeen in the Angel that ſaid to *John*, Ἐγὼ εἰμι σύνδουλός σου, *I am thy fellow Servant*, every ſingular word expreſſing a ſingular perſon.

Some other Obſervations I had, but I chuſe rather to load the Margin with them, than to be tedious in the Diſcourſe it ſelf.

SECT. XVIII.

Arguments in ſpecial collected from the Texts.

FIrſt, *Cap.* 2. *v.* 10. it is ſaid to the Angel of the Church of *Smyrna. Fear* [*Thou*] *no', the Devil ſhall*

ſhall caſt ſome of [*You*] *into priſon, be* [*Thou*] *faithful unto death. Some of* [*You*] ſaith the Text, where the word *ſome* cannot (in the conſtruction of our Oppoſites themſelves) ſignifie any more than a *part of the Presbyters*, and not that *all of them* were to be caſt in priſon. Well then the word [*Thou*] if it be taken (as they pretend) *Collectively for the whole Colledg of Preſbyers*, then the neceſſary inference would be, *That the whole Colledg of Presbyters ſhould be impriſoned.* And what then? Then ſhould a part and ſome of all follow to be the whole. Even the ſum of all.

Another Text we have had confeſſed already both by Mr. *Beza* and Mr. *Brightman*, who grant of thoſe words, *Apoc.* 2. 20. concerning the Angel of *Thyatira* ſaying [*I know thy works*] then *v.* 24. [*But unto you and the reſt*] that by [*Thou*] was meant the *ſingular Angel*, by [*you*] his *Colleagues* the *Presbyters* and by [*the Reſt*] the *People and Congregation*: Which we rather commend unto our Reader becauſe the very light of this Text hath inforced it, even from a prime Adverſary to Epiſcopacy.

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A third Argument we find in the first Epistle to the Angel of *Ephesus*, setting forth the commendation of his *Labours and Patience, his Hatred of the wicked, his discerning Spirit in the trial of false Apostles*; together with an heinous fault *in the loss of his first love*. It were strange that so many different virtues, together with this notable vice here spoken of, should concurr in the persons of all the Ministers in that great Metropolis of *Ephesus*; as it would be if the figures and forms of their faces, in beautifulness and blemishes, should be altogether alike. Thus much from the words of Christ himself. Yet lest we may seem either novel inventers of our assertion, or else the only consenters to them being invented, we are willing to be tried, first by the judgment of Antiquity, and after by the Accordance of most Protestant Divines concurring with us in our Conclusion.

SECT.

SECT. XIX.

The ſecond kind of Arguments taken out of the Doctrinal Teſtimonies of Antiquity.

ALthough it ſhould not be expected, much leſs exacted of us to prove, that by *Angel* in theſe places, is meant any *ſingular perſon* out of the Commentaries upon the *Apocalypſe*, ſeeing that Antiquity hath been moſt ſparing in meddling with this ſo Myſtical Scripture above others. Which notwithſtanding the moſt vulgarly learned (in the itch of their wills and high conceits) think to be moſt familiar unto them: Yet we are not altogether deſtitute of Witneſſes herein in a competent number.

(1) *Anſelm* ſaith, *That our Saviour Chriſt writeth here to the Biſhop from whoſe hands he requireth an ac-*

(1) Anſelm. in Apocal. 2. 1. [Angelo Epheſinæ Eccleſiæ] Epiſcopo ſcribit de manu ejus ſubditorum peccata requirit, &c. Id ibid. v. 8. Epiſcopus ſignificatur per Angelum.

compt

compt of the ſins of all thoſe that are committed to his Charge. (2) The antient Author under the name of *Ambroſe* expounding the place 1 *Cor.* 11. 10.) telleth us, *That the Biſhops are here called Angels, as it is alſo taught in the* Revelation *of St.* John. (3) *Auguſtine* (ſpeaking of the Angel of the Church of *Epheſus*) ſaith, *That the Governour of that Church is commended by the Word of God under the title of an Angel.* (4) *Gregory* by *Stars* and *Angels* underſtandeth *Biſhops*, and particularly the Biſhop of *Laodicea.* (5) *Epiphanius* (writing againſt the Hæreſie of the *Nicolaitans*) ſaith, *That it is ſufficiently confuted by St.* John *in the* Apocalypſe *from the mouth of our Lord in an Epiſtle written to one of the Churches, namely to the Biſhop thereof meaning the Biſhop of the Church of* Epheſus; And it could be no other than the ſame Biſhop of *Epheſus* whom *Cyprian* meaneth, when citing the Text, *Revel.* 2. 5. [*Remember from whence thou art fallen,* &c.] he ſaith (6) *This*

(1) *Ambroſ. in* 1 *Cor.* 11. 10. Angelos Epiſcopos dicit, ſicut docetur in Apocalypſi Johannis.

(3) *Aug. Ep.* 162. Divina voce laudatur ſub Angeli nomine præpoſitus Eccleſiæ.

(4) *Greg mag. lib.* 4. *Ep.* 38. *ad Johan. Epiſc. Conſtant.* Quid enim fratres tui omnes univerſalis Eccleſiæ Epiſcopi niſi Aſtra cœli ſunt?

(5) *Epiph ad verſus Hæreſ. lib.* 1. *Tom.* 2. *Hæreſ* 25. Ἀπὸ τῆς ἁγίας Ἰωάννου Ἀποκαλύψεως. ὃς χρόνων μὲν τῶν ἐκκλησιῶν ἐν προσώπῳ Κυρίου, τάχ' ἂν τῷ ἐπισκόπῳ ἐκείνης κατασχέσθη φήσιν.

(6) *Cypr. Ep.* 52. *ad Anton* [Memento unde ceciderit] Quod utiq; ei dicitur quem conſtat cecidiſſe; & quem dominus hortatur rurſus exurgere.

is

is ſpoken to him, who (as is manifeſt) was then fallen, and whom the Lord exhorts to riſe again. We ſhall conclude this particular with *Tertullian* whoſe words are conſonant with theſe alleadged Fathers. Where he ſaith, (7) *We have the Churches that were founded by* John, *for although* Marcion *doth reject this Apocalypſe, yet the Order of Biſhops reckoned up to their Original will end in* John *their Founder.* Where *Tertullian* ſpake of Biſhops by ſucceſſion, which were ſtill ſingularly one by one.

(7) *Tertull. adv. Marcion. l. 4. c. 5.* Habemus & Johannis alumnas Eccleſias. Nam etſi Apocalypſin ejus Marcion reſpuit, ordo tamen Epiſcoporum ad originem recenſus in Johannem ſtabit.

SECT. XX.

That Hiſtorical Evidence from Antiquity demonſtrateth what Biſhops ſome of theſe Angels *perſonally were by their proper names, and from them ſome of their Succeſſors.*

THis we ſhall prove by way of Induction, for it being manifeſtly ſo in the Church of *Epheſus*, *Smyrna*, and *Sardis*, and the contrary not appearing in any others, it muſt follow that it was ſo in them alſo, there

there being the same reason of these Angels, and of the rest. As for example, First, in the Church of *Ephesus* whereof *Polycrates* wrote himself *Bishop* who was born within forty years after St. *John* wrote these Epistles. He testifieth, (8) *That seven of his kindred had been Bishops he himself being the eighth.* Which is yet more clearly manifested by a Declaration made by *Leontius* Bishop of *Magnesia* in the general Council of *Chalcedon.* (9) *That from* Timothy *even to that time, there had been seven and Twenty Bishops successively in the Church of* Ephesus. Certainly none can imagine but that even shame it self would have restrained *Leontius* for making such a publick Declaration in the hearing of above six hundred Fathers, if the matter it self had been liable to any contradiction. And that *Timothy* was indeed Bishop of *Ephesus* we have it formerly proved, and is further confirmed by *Scultetus* (a learned Doctor) out of (10) *Eusebius*, *Chryso-*

(8) *Polycrat. Ep. ad Victor. apud Euseb. Hist. l. 5. c. 23.* Ἑπτὰ μὲν ἦσαν συγγενεῖς μου ἐπίσκοποι ἐγὼ δὲ ὄγδοος.

(9) *Concil. Calced. Act. 11.* Ἀπὸ δὲ τοῦ νῦν Τιμοθέου μέχρι νῦν εἴκοσι ἑπτὰ ἐπίσκοποι ἐγένοντο πάντες ἐν Ἐφέσῳ ἐχειροτονήθησαν.

(10) *Scultet. Obs. in Tit. c. 8.* Quid quod de Timothei & Titi Episcopatu, non solum Eusebius, Chrysostomus, Theodoretus, Ambrosius, Hieronymus, Primasius, Theophylactus, sed etiam vetustissimi quiq; &c ?

stome,

ſtome, Theodoret, Ambroſe, Hierome, Epiphanius, Oecumenius, Primaſius, Theophylact, &c. But whether or not he was Biſhop thereof when this Epiſtle was written, is not ſo eaſie to determine, though the Affirmative be intimated by Mr.(11) *Fox*, and not denied by (12) *Paræus*.

(11) *Mr.* Fox ubi ſupra.

(12) *Paræus in Apocal.* 2. 1. In medio igitur hoc eſto ſi fuerit Timotheus quod, &c.

Our next (and as it were) authentical Inſtance, is in the Church of *Smyrna*, where *Polycarpus* was Biſhop in the daies of the Apoſtles, and ſo continued until he ſuffered Martyrdome in the daies of *Aurelius Antoninus*; and therefore muſt needs be the Angel unto whom the ſecond Epiſtle of Chriſt is directed. Our Witneſſes deſerve the hearing among the Fathers, Firſt, (for we begin with the leaſt antient) *Hierome* telleth us (13) *That* Polycarpus *the Diſciple of* John *the Apoſtle, was by him ordained Biſhop of* Smyrna, *and that he had to his Maſters ſome of the Apoſtles that had ſeen the Lord, and that in the Reign of* Marcus Aurelius Antoninus

(13) *Hieron. Catal. Script. Eccleſ.* Polycarpus Johannis Apoſtoli diſcipulus, ab eo Smyrnæ Epiſcopus ordinatus, totius Aſiæ princeps fuit, qui nonnullos Apoſtolorum qui Dominum viderant, Magiſtros habuerit, & viderit, poſtea vero regnante Marco Antonino quarta poſt Neronem perſecutione, Smyrnæ igni traditus eſt.

he

he suffered Martyrdome at Smyrna. (14) Another recordeth, *That he was made Bishop of* Smyrna *by those that had seen the Lord*, So *Eusebius*. (15) A third before him, *That by* John *was* Polycarpus *made Bishop of* Smyrna, So *Tertullian*. And before him a fourth teflifieth, as one who himself had seen this *Polycarpus*, (16) *That after he had been instructed by the Apostles of Christ, with whom he had been a conversant he was made by them Bishop of* Smyrna, So *Irenæus*. And about the same time a fifth, who was nigh neighbour to *Polycarpus*, and thirty eight years of age when he suffered Martyrdome witnesseth, (17) *That he was Bishop of* Smyrna, *and Martyr*, So *Polycrates*. We ascend yet higher to a sixt, who wrote an Epistle to this very same *Polycarpus* wherein he styleth him (18) *Bishop of* Smyrna, and in another Epistle saluteth him by the title of *Bishop*, So

(14) *Euseb. Hist. l.3. c. 30.* Ἐπίσκοπος τῆς ἐν Σμύρνῃ ἐκκλησίας πρὸς τῶν αὐτοπτῶν ὑπηρετῶν τῶν Κυρίου.

(15) *Tertull. de præsc. c. 32.* Smyrneorum Ecclesiæ Polycarpum a Johanne collocatum sicut Romanorum Clementem a Petro.

(16) *Irenæus adv. Hæres l.3. c.3.* Πολύκαρπος δὲ οὐ μόνον ὑπὸ Ἀποστόλων μαθητευθεὶς καὶ συναναστραφεὶς πόλλοις τοῖς τὸν Χρίστον ἑωρακόσιν, ἀλλὰ καὶ ὑπὸ Ἀποστόλων κατασταθεὶς εἰς τὴν Ἀσίαν ἐν τῇ ἐν Σμύρνῃ ἐκκλησίᾳ ἐπίσκοπος. Ὃν καὶ ἡμεῖς ἑωράκαμεν ἐν τῇ πρώτῃ ἡμῶν ἡλικίᾳ, ἐπὶ γὰρ πόλυ παρέμεινε καὶ πανὺ γεραλέος ὢν ἐνδόξως ἐπιφανέστατα μαρτυρήσας ἐξῆλθε τοῦ βίου. *Habentur hæc ipsissima verba in Euseb. Hist. Eccl. l. 4. c 13.* (17) *Polycrat. Ep ad Victor. apud Euseb l. 5. c. 23.* Πολύκαρπος ὁ ἐν Σμύρνῃ καὶ ἐπίσκοπος καὶ μάρτυς. (18) *Ignat in quibusdam Ep. ad Smyrnens. &c.* Ἀσπάζομαι ἀξιόθεον ὑμῶν ἐπίσκοπον Πολύκαρπον.

Ignatius.

Ignatius. And both theſe Epiſtles and Sayings are allowed by (19) *Vedelius* Profeſſor in *Geneva*, and a ſtrict Searcher and Purger of Corruptions crept into the Epiſtles of *Ignatius*.

(19) *Vedel. Exercit. in prædict. Epiſt. c. 5.*

Our third and laſt Inſtance is in the Church of *Sardis*, whereof *Melito* was Biſhop either at the time when this Epiſtle was written (as ſaith *Pareus*) (20) Some of the Antients will have it, or very ſhortly after; for it is confeſſed by him, *That this* Melito *was Biſhop of* Sardis, *while* Polycarpus *was Biſhop of* Smyrna; whom we have proved to be the *Angel* written unto *Revel.* 2. 8. And both (21) *Marlorat*, and (22) *Sebaſtian Meir* (two Eminent Proteſtant Divines) acknowledged, *That he was a very Learned Man, Pious, and Biſhop of* Sardis: beſides, *That he died before* Polycrates *wrote the Epiſtles concerning* Eaſter. So they. Whereunto they are ſufficiently warranted by the ſaid Epiſtle of (23) *Polycrates*, which

(20) *Pareus in Apoc. 3 v. 1.* Veteres quidam hunc Sardium Epiſcopum volunt fuiſſe Melitonem, *&c.* *Ibid.* Tamdiu nempe ab Apocalypſi revelata uſq; ad tempora Antonii Pii, non eſt veriſimile Melitonem Sardibus præfuiſſe, licet de Polycarpo quod tamdiu præfuerit Smyrnenſibus non eſt improbabile.

(21) *Marlor. in Apoc 3 v. 1.* Inter hujus Eccleſiæ Epiſcopos præclarus habetur Melito, vir admodum eruditus juxta; pius.

(22) *Sebaſt. Meir in Apoc. 3. 1.* Eiſdem omnino verbis cum Marlorato.

(23) *Polycrat. Epiſt. ad Victor. apud Euſeb. lib 5 cap. 25.* Καὶ Μελίτωνα τὸν Εὐνοῦχον τὸν ἐν ἁγίῳ πνεύματι πάντα πολιτευσάμενον ὃς κεῖται ἐν Σάρδεσι.

makes mention of the death of this *Melito*; whereunto we may add the Testimony of *Eusebius*, calling him Bishop of *Sardis*.

Thus have we made good our three Instances, for proof of our Induction, and may by the Law of Logick either require of our Opposites to shew the contrary in some of the rest, or to yield us our Conclusion. As for their Successors, it cannot but be very pertinent to know (for corroboration sake) the Subscription of some Fathers in the General Council of *Nice* (24) lineally descended from the *Angels* of six of those Churches in the *Apocalypse*, viz. *Menophanes*, or *Menophant* Bishop of *Ephesus*, *Eutychius* Bishop of *Smyrna*, *Artemidorus* Bishop of *Sardis*, *Soren* Bishop of *Thyatira*, *Ethymasius* Bishop of *Philadelphia*, *Nunechius* Bishop of *Laodicea*. And that one of seven should be absent upon some occasion, it can be no matter of exception; else would not these Protestant Divines have been satisfied with the same Evidences, to wit, (see the Margent) (25) *Marlorat*,

(24) *Concil. Nicen. in Subscript. apud Binn. Tom. 1. p. 349.*

(25) *Marlor. in Apoc. 2. 8.* Majus Ecclesiæ Polycarpus Episcopus fuisse creditur.

(26) *Are-*

(26) *Aretius*, (27) *Paræus*, (28) *Gaspar Sibellius*, (29) *Gualter*, and (30) *Bullinger*, respectively, all confessing *Polycarp* to have been Bishop of *Smyrna*; most of them also, that he was the very same to whom the Epistle was then dedicated [*To the Angel of the Church of Smyrna*] and three of them witnessing as much for *Melito* Bishop of *Sardis*.

(26) *Aretius in Apol.* 2. 8. Ad hujus Ecclesiæ Angelum, i. e. Ministrum præsens subscribitur Epistola forte Polycarpum.

(27) *Paræ. in Apoc.* 2. 8. Ad hujus Episcopum dirigitur secunda Epistola, quia Ephesovicinior, Polycarpum hunc fuisse Sancti Johannis Discipulum probabile est. Testatur Irenæus, quod & Eusebius refert in ea quæ est Smyrnis Ecclesia Polycarpum constitutum fuisse Episcopum. Constat autem Apostolos omnes præter beatum Johannem ante Domitianum vita decessisse. Ergo sub Domitiano ante Apocalypsin revelatam, Polycarpum fuisse Smyrnæ Episcopum probabile est. Omnia enim Epistolæ Polycarpo conveniunt. (28) *Gasp. Sibell. p.* 185. Patres autores sunt Polycarpum ætui Smyrnensi præfuisse, neq; improbari hæc Sententia potest, Nam testimonium Smyrnensium Angelo a Christo datum fidei, vitæ, & Martyrio Polycarpi respondet. (29) *Gual. Hom. 9. in Apoc.* 2. 8. Constat Polycarpum hunc Angelum fuisse, *&c.* (30) *Bulling. Concion. in Apoc.* 2. Testantur historiæ Angelum illum sive Pastorem Smyrnensis Ecclesiæ Polycarpum fuisse factum ab ipsis Apostolis, ab ipso inquam Johanne Episcopum, ac vixisse in Ministerio hujus Ecclesiæ. *Annis* 86. totidem enim ipse enumerat coram Præside Herode dum postuletur ad Supplicium, *Anno Dom* 170. *&c.* *Paræus in Apoc.* 2. 1. Neque Christus nomina expressit, ut ne tam personis quam ordini hæc Scripta existimarentur.

SECT. XXI.

A Torrent of Protestant Divines of the Reformed Churches consenting to the same Exposition, of an Individual Person having Prelacy over Presbyters, under the Name of Angels.

HEre likewise the Church of *Geneva* alloweth us two Witnesses; thus, (*a*) *By* Angel *is meant the President, and so in special was to be admonished, and his Colleagues and whole Church by him.* So *Beza.* The other paraphrasing thus; (*b*) [*To the Angel of the Church of Ephesus*] *That is to the Pastor, or Bishop, under whose Person ought to be understood the whole Church.* So *Deodate*, the now Pastor in the new Church of *Geneva*. True, the whole Church is concerned, as far as the matter did appertein unto them; yet so as to receive it from the *Angel*, as one Person (*quasi per se una*) according as *Beza* hath even now shewn, and as the Testimonies

(*a*) *Beza in Apoc.* 2. 1. Angelus Πρόσωπος, quem oportet admoneri, & per eum Collegas, totamq; adeo Ecclesiam.

(*b*) *Deodat. Annot. in locum.*

monies following will confirm. (c) [*To the Angel of* Smyrna] *that is, To the Bishop, which was* Polycarpus, *as History evidenceth.* So *Gualter.* (d) *To the Angel; that is, to one singular Angel, as I rather think.* So *Gaspar Sibellius.* (e) *Letters are sent to the Bishop of the Church of* Ephesus, *to the Bishop of the Church of* Smyrna, *to the Bishop of the Church of* Pergamus, *&c.* So *Piscator.* (f) *The Pastor is therefore named, but the People are not excluded; The Epistle is therefore to the Angel, that Pastors might be admonished, and in them the whole Church.* So *Bullinger.* (g) *Although some things were to be corrected as well in Clergy as Laity, yet the Chief of the Clergy is named, as the Bishop.* So *Marlorate.* (h) *To the Angel of* Ephesus, *thus he calleth the Pastor of the Church.* So *Paræus.* (i) *Angel, that*

(c) *Gualt. in Apoc.* 2. 8. Angelo, i. e. Episcopo Smyrnensi, atq; adeo toti Ecclesiæ: constat ex Historiis Polycarpum fuisse hunc Episcopum.

(d) *Gaspar. Sibell. p.* 185. De uno singulari Angelo quæ Sententia mihi magis arrider.

(e) *Piscat. Anal. in Apoc* 2. Epistolæ mittuntur ad Episcopum Ecclesiæ Ephesinæ, ad Episcopum Ecclesiæ Pergamensis, *&c.*

(f) *Bulling. in Apoc.* 2. 7. Nomina ur ergo Pasto, non excludiuntur Oviculæ, interim vero Angelo inscribitur, ut admoneantur Pastores in ipsis esse permultum situm qualis sit Ecclesia.

(g) *Marlorat. in Apocal* 2. 1. Quamvis quædum tam in Clero quam in Populo corrigenda essent, non tamen Populum, sed Clerum aggreditur, nec quemlibet de Clero nominatim, sed principem Cleri utriq. Episcopum.

(h) *Paræus in Apoc.* 2. 1. Angelo Ephesinæ Ecclesiæ, sic vocat Pastorem ejus. Eidem appellatione Christus aliarum Ecclesiarum dignatur Episcopos.

(i) *Aret. in Apoc.* 2 13 Ad Pergamensem Ministram, per quam ad totam Ecclesiam deferenda fuit.

ns; Minister by whom the whole Church was to be informed. So *Aretius.* (*k*) *To the Angel; yet not to him only, but to the whole Church.* So *Zanchie.* (*l*) *He was commanded to write to the Angels of the Churches; that is, unto the Bishops,* So *Peter Martyr.* (*m*) *Yea all the most learned Interpreters, by Angels, understand Bishops; nor can they do otherwise, without violence to the Text.* So *Scultetus.* One more, but such a one that standeth as a second Proctor for equality of Degree of Presbytery with Episcopacy. (*n*) Mr. *Blundell* in his Book published but the last day, naming the *Angels* of the several Churches of *Asia,* he calleth them, *The Heads of the whole Clergy of the same Churches.* We add,

(*k*) Zanch. de Perfever. Sanct. Tom. 7. p. 131. [Angelo Ephesinæ Ecclesiæ scribe] sed ad totam Ecclesiam pertinet hæc Epistola: & infra, novi, probo opera bona tua, non tantum Episcopi, sed totius Ecclesiæ Ephesinæ.

(*l*) Pet. Mart. Com. in 1 Cor. 11. Johannes jubetur scribere ad Angelos Ecclesiarum, qui erant illarum Episcopi.

(*m*) Scultet. Observ. in Tit. 2.

Angelos enim (prem doctissimi quiq; Interpretes septem Ecclesiarum Episcopos interpretantur, neq; verò aliter pfluont nisi vim textui facere velint. (*n*) Blund. Præfat. ad Ecclesiarum Rectores, p. 6. Ecclesiarum Asiaticarum Angelos ab iisdem seu totius Cleri Capitibus, &c.

SECT.

SECT. XXII.

The second of our English Protestant Divines, in the opinion of our Opposites, as competent Witnesses as any.

ONe deserving the first place is Doctor *Reynolds*; (o) *Although the Church of Ephesus* (saith he) *had sundry Pastors and Elders to guide it, yet among these sundry was there one Chief, whom our Saviour calleth the Angel of the Church.* Even as Mr. *Brightman* of the *Angel of Thyatira*, (p) *To the Angel, together with his Colleagues, as* (saith he) *Theodore Beza hath excellently expounded it.* And how adverse this Author was to Episcopacy, who knoweth not? Mr. *Cartwright*, he who in his time justled with Bishops, saith, (q) *That the Letters written to the Church, were therefore directed to the Angel, because he is the meetest Man by Office, by whom the Church may understand the Tenor of the Letters.* Mr. *Fox* also concludes

(o) *Dr. Reyn. Conf. with Hart, c. 8. divis. 3.*

(p) *Brightm. in Apoc. 2. 24.* i.e. Tibi Angele cum Collegarum tuorum Cœtu, & reliquis ex Ecclesia qui perstitistis in sana Doctrina, ut optimè explicat Theodorus Beza.

(q) *Mr. Cartwright upon the Revelat.*

cludes for us, (r) *These Angels* (saith he) *were such as did govern the Church in those Primitive times, as* Polycarpus, Timothy, *&c.* All these Authors, because in the Degree of *Presbyters* for Ingenuity so impartial, for Learning so judicious, for Consent so unanimous, for Multitude so numerous, by direct and clear Testimonies, avouching the truth of this Episcopal Prelacy from the Divine Epistles of *Christ Jesus*; which we think ought to perswade all Religious Consciences of the infallibility thereof.

(r) *Fox in Apoc.* 2. Cujusmodi hos Angelos tum fuisse non dubitamus, qui primis illis temporibus Præfecturam gerebant Ecclesiarum, ut Polycarpus, Timotheus, *&c.*

SECT. XXIII.

Of two notable Subterfuges of our Opposites, What they are.

THey finding themselves sinking for want of Support by Judicious Protestant Divines, are glad to catch at Reed, Rush, or very Shadows; as for Example, these two: 1. To deny these *Apostolical Prelates* their due Jurisdiction, as if it were no more than a *Moderator* hath in the *Schools*,

Smec. vind. p. 249.

Schools. The other is to abridge them of their juſt time of Continuance, as no better than a *Weekly Office*, if yet ſo much at one time. It were good we heard themſelves ſpeak. *Although* (ſay they) *theſe Angels had a Prelacy over others, yet it was not of Juriſdiction, but only of Order, as of a Moderator in the Aſſembly, or Speaker in the Houſe of Commons, which is only during Parliament; and thus we take our leave.* Courteouſly done; but will you not ſtay for an Anſwer, which is from one of your own Friends? Firſt, to the former Paradox Dr. *Baſtwick* (whom the Claſſis of our Oppoſites do much reſpect) rejecteth the Collective ſenſe of the Word *Angel*, ſaying, (s) *That in each of theſe Churches there was a Colledge of their conſtituted Church; and therefore for Order ſake, the Light of Nature teacheth there muſt have been a Preſident, who by way of excellency, and to diſtinguiſh him from others, is called an Angel, as the Inſcription of the Epiſtle of the* Revelation *declares, ſaying,* [*Unto the Angel of the Church of* Epheſus.]

Smec. ibid.

(s) Baſtwick in his Book of Independency.

Than

Than which, what can be more contradictory to your former flat denial and force in oppugning *Prelacy*, even (as he ſaith) *againſt the Light of Nature*? Nevertheleſs, he leaneth to the ſame ſlender Reed with you, to allow no more Juriſdiction to the *Prelate*, or *Preſident*, than (to uſe his own words) *To a Speaker in the Houſe of Commons, and to a Prolocutor in an Aſſembly.* We reply,

SECT. XXIV.

Againſt the Oppoſites Exception to Epiſcopal Juriſdiction from Scripture.

AMong them that are adverſe unto *Epiſcopacy*, is he that pareth *Epiſcopacy* to the quick, as if the difference between a *Biſhop* and *Presbyter* were not (1) *Real*, but *Nominal*, and in Name only, as a *Moderator* in the *Aſſembly*, or *Speaker* in the *Houſe of Commons*. This derogation hath been ſufficiently confuted by St. *Paul*'s Epiſtles, in the Examples of *Timothy* and *Titus*

(1) *Blundel Apol. p.* 13. Nominale tantum fuiſſe diſcrimen inter Presbyterum & Epiſcopum, reale nullum.

Titus in taking Accuſations, impoſing Injunctions, and the like, as hath been amply acknowledged. Wherewithal we are to adjoin the aforeſaid Epiſtles of *Chriſt* by St. *John*, unto the *Seven Churches of Aſia*. Wherein yet we need not to beſtir our ſelves much, but may be contented with the Teſtimonies of our Oppoſites choice Advocate, and againſt *Biſhops* as vehement an Adverſary as could be. Yet he in his (2) Commentaries upon the Verſes concerning the foreſaid *Biſhops*, inſtiled *Angels* in the two firſt Chapters of the *Apocalypſe*, from Point to Point ſheweth notwithſtanding, how thoſe *Biſhops* in theſe Churches were reprehended by

(2) *Brightm. in Apoc. 2. 2.* [Et quod non poſſis ferre malos.] Sic erat docendi Cura, diſciplinæ ratio non minus integra fuit. Quæ primum univerſè proponitur, qualis erat in omnes malos; deinde ſpecialim, qualis in ipſum Clerum, ut ita dicam in proximis verbis: exploraveris eos qui ſe dicunt Apoſtolos, *&c.* Generalis diſciplina minime toleravit homines quovis modo flagitioſe viventes, ſed pro ratione ſui criminis vel redarguebat clam, vel coram pluribus, ſi privata monitio nihil prodeſſet: tum demum etiam interdicebat ſacris, *ver.* 14, 15. [Sed habes eos qui tenent Doctrinam Baalami & Nicolaitarum] peccatum autem erat Pergamenſis Angeli, quod nimis indulgenter permittebat homines licenter ex hujus Pſeudoprophetæ fœcibus haurire. Officium erat inſtituiſſe docendo, monendo, redarguendo, corripiendo, *&c. v.* 20. [Angelo Thyatirenſi] reprehenſio eſt quod permittebatur mulier Jeſabel, ofuciis ſuis imponere ſervis Dei. Datur ergo crimini, vel negligentia, vel puſillus animus, vel utrumq; quo fiebat, ut non ageret cum improbis pro meritis, ſed ſinebantur ſecurè in flagitiis indormiſcere.

Chriſt,

Christ, for not executing *Spiritual Discipline* upon certain as well *Clergy* as *People*. A second, *for too much Indulgence to the Wicked*. A third, *for suffering the Woman* Jezabel, *and such as had been seduced by her, and not handling her according to her Deserts*. (3) Doctor *Fulke* saith as much in effect. A fourth, *For forbearing to use Discipline against a Balaamatical Seducer*. Mr. (4) *Perkins* likewise fetcheth his ground of Excommunication from the foresaid Texts, concerning the Angel of the Church of *Pergamus*, whom he was inclined to think was a *Prelate* over *Presbyters*, as (5) *Marlorate* also but even now told us, *That the same Angel was therefore reprehended by Christ, because, being President there, he did not put in practice his Authority of Correction, which he had over Clergy and People*.

(3) Dr. Fulke in Apoc. 2. 14.

(4) Mr. Perkins in Apoc. 14. 20.

(5) Marlor. ubi supra.

Let us now proceed to a Rule of Proportion, to try how our Opposites Comparison can stand between an *Apocalyptical Prelate*, and either *Speaker* in Parliament, or *Proloquutor* in an Assembly, or as any other for Time or Place, together with some other

other circumstances allotted by Ordinance of Parliament. But tell us, have any of these Authority to take an Accusation of any Criminal Offence, which haply may be committed, or of controlling any one Vote, be it never so exorbitant; much less any *Corrective Power* of any one Member of the House? Nor doth this differ from the Confession of Mr. *Calvin*, first, in his Collection out of the Epistle of St. *Paul* to *Titus*, viz. (6) *That at that time one was set over the rest of Presbyters to govern them, both in Authority, and Counsel in Authority.* Why? (7) *I confess* (saith he) *as the Conditions of Men are now a days, no Order can be kept amongst Ministers, except one be over the rest.* And how often have they acknowledged the Prelacy of one over the rest of the Clergy to be a *Presidency*? And so their thrice Learned Advocate will resolve them, saying, (8) *They dream not of any Presidency void of Authority, seeing that every Child knoweth, that there cannot be any Presidency without Authority.*

(6) *Calvin in Tit.* 1.5. Discimus ex hoc loco non fuisse tunc æqualitatem inter Ecclesiæ Ministros, quin unus reliquis præesset autoritate, & Consilio.

(7) *Idem in Phil.* 1.1. Fateor quidem ut nunc sunt hominum mores & ingenia non posse ordinem servari inter Ministros Ecclesiæ quin reliquis præsit unus.

(8) *Bluudel. Apol.* Quis Præsidentium sine Autoritate?

SECT.

SECT. XXV.

That Episcopal Government *exercised in the Primitive Church was* Authoritative.

WE dare and do protest, That hereby we plead not for an irregular Prelacy. No, for according to the State of the Church (even at this time) Bishops themselves are under Canons, and are as liable to Censures as others, if they shall transgress. Besides, the Obedience enjoyned upon *Presbyters* hath ever been constituted by their own Consents, either expres or implicit, and accordingly ratified by Parliaments. But we are to inquire into the Judgment of Antiquity, that we may the better continue in their Footsteps.

The most Antient Father (1) *Ignatius*, in those Epistles which are allowed for genuine, by the most exact and industrious Authors, *Vedelius*,

(1) *Ignat. Ep. ad Trallens.* Τῷ Ἐπισκόπῳ ὑποτάσσεσθε, ὡς τῷ Κυρίῳ. *Allegat hic Ignatium ad Hebr.* 13. 17. *&c.* Hæc & plura hujusmodi occurrunt apud Vedelium, *Exercit.* 1. *in Epist. ad Trall. cap.* 2.

Scultetus,

Sculteſus, and *Rivetus*, is moſt frequent in this Argument for ſubmiſſion of *Presbyters* to their *Biſhops*, giving them always a *Negative Voice*, and allowing *nothing to be done without them*. As did alſo (2) *Clemens*, both of them being Diſciples of the Apoſtles; (3) *Cyprian* (not long after a *Martyr* of Chriſt) profeſſed to do nothing without the Conſent of his Clergy, yet held it *neceſſary for the Church that all Acts ſhould be managed by Biſhops*. (4) *Tertullian* (though himſelf a *Presbyter*) denied that *Presbyters* (we ſpeak of the Exerciſe) *had the right ſo much as of Baptizing, without the Conſent of the Biſhop*. (5) *Origen* (a *Presbyter* likewiſe) thinketh, *That his Accompt to God will be leſs than if he had been a Biſhop; becauſe* (ſaith he) *the Biſhop poſſeſſing the chief place in the Church, is accomptable to God for*

(2) *Clemens Epiſt.* 3. Omnibus Presbyteris & reliquis Clericis cavendum eſt, ut nihil abſque Epiſcopi permiſſione agant.

(3) *Cyprian. Epiſt.* 27. *ad Lapſ.* Inde per temporum & ſucceſſionum vices Epiſcoporum O dinatio & Eccleſiæ ratio decurrit, ut Eccleſia ſuper Epiſcopos conſtituatur, & omnis actus Eccleſiæ per Epiſcopos gubernetur.

(4) *Tertull. de Bapt. cap.* 17. Dandi (*viz.* Baptiſmum) jus habet ſummus Sacerdos, qui eſt Epiſcopus, hinc Presbyteri & Diaconi, non tamen ſine Epiſcopi autoritate. (5) *Orig. Hom.* 7. *in Hieron.* Plus a me exigitur quam a Diacono, plus a Diacono, quam a Laico. Qui autem totius Eccleſiæ arcem obtinet, pro omni Eccleſia reddat rationem.

the

the whole Church. (6) *Ambrose reteth such a Man* (be he Presbyter or Lay) *to be a strayer from the Truth, who doth not obey his Bishop.* We pass by *Epiphanius*, *Chrysostome*, and other eminent Fathers, to *Hierome*, (7) whose Patronage our Opposites pretend to have, yet in this Particular he is as much against them as any. *The Safety of the Church* (saith he) *doth depend upon the Dignity of the Bishop; so that unless an extraordinary and eminent Power be given unto him, there will be as many Schisms in the Church as Ministers.* And again, (which we wish the Presbyterial Advocates duely to mark) he saith not only that (8) *Bishops are a Law unto themselves, but unto Presbyters also.* Hitherto of the Jurisdiction it self: The next Point concerneth the Continuance of it in the Person of the Bishop.

(6) *Ambros. Offic. l. 2. c. 24.* Si quis non obediat Episcopo, extollere atq; exaltare sese desiderans, obumbrare merita Episcopi simulata affectatione doctrinæ aut humilitatis, aut misericordiæ, is a vero devius superbit.

(7) *Hierom. advers. Lucifer.* Ecclesiæ salus ex summi Sacerdotis dignitate pendet, cui nisi exors quædam potestas, & ab omnibus eminens detur, tot in Ecclesiis efficientur Schismata, quot Sacerdotes.

(8) *Id. Ibid.* Sed scito non legem esse ei (*viz.* Episcopo) qui est Lex Presbyteri.

SECT.

SECT. XXVI.

That the perſonal continuance of Epiſcopacy *was during life, againſt the moſt novel Figments to the contrary.*

FIrſt, The Angels or Supreme Miniſters in the *Revelation*, to whom the Epiſtles according to the Scriptures were written, ſeeing that they were always chargeable to inform the Presbyters with the Contents, therefore they muſt be ſuppoſed to be in Office before they could diſcharge any ſuch Function. Becauſe *Timothy*, *Titus*, and all the other Apoſtles continued their functions until their bodily diſſolution.

Secondly, In the narrative parts of every of the ſaid Epiſtles Chriſt giveth every of the Prelates to know [*That he knew their works*] and that he had them in eſtimation according to their works, namely, works done long before, inſomuch that he chargeth one [*To do his former works*] c. 2. v. 3.

and commendeth another because [*His last works were better than his former.*] c. 3. v. 19. Noting as well the works of his Function, as of his Conversation, and therefore was far from the conceipt of a *Deambulatory, Hebdomatical* (or peradventure * *Ephemeral*) *Office*, either of the foresaid *Speaker, Prolocutor*, or *Moderato*, Who by reason of their not continuance in their Office, could not be capable of their Charge, either of doing their *former work*, nor commended for his better *after work* in his said Office.

* Bez. adv. Saran. de diverſ. Min. grad. c. 23. Reſpon. 8. Sed Hebdomaticam hanc Ἐφημεϊαν fuiſſe probabile eſt.

Thirdly, Besides some were questioned for not executing their Offices against the Heretical *Nicolaitans*, and Idolatrous *Balaamites*, and *Jesabel*, as well out of the Convocation of Presbyters, as with their consent when they were met: Which proveth that in the interim between *Convents*, and *not Convents*, the Prelates office was permanent. Whereas the *Deambulatory Actors* use to have their *Quietus est*, and to forgo their Imployments for want of Continuance more or less.

Fourthly

Fourthly, If we look forwards to the time to come, Chriſt is found threatning the Prelates that were obnoxious. One [*to be removed, if he did not repent*] c. 2. v. 3. And denouncing againſt another, [*To come againſt him, if he ſhould not repent and do his former works,*] c. 2. v. 14. But uſeth this to be the proceſs of *Deambulatory Officers*, if they have offended grievouſly in one *Parliament*, and *Convocation*, to elect them again upon an expected Repentance?

Laſtly, to one of theſe Prelates Chriſt made a royal Promiſe, ſaying [*Be thou faithful unto death, and I will give thee a Crown of life.*] c. 2. v. 9. Wherein is as well implied Faithfulneſs in his Function, as Conſtancy in his Chriſtian profeſſion, eſpecially this being written unto him, even as he was Preſident over others. Which is a Faithfulneſs which the Spirit of God frequently mentioneth commending it in *Tychicus*, Eph. 2. 21. and in *Timothy*, 2 Cor. 4. v. 1. 2. Now let us proceed to ſhew you the Novelty.

Sect. XXVII.

That the Novelty of this Opinion of a Deambulatory Prelacy evinceth the Falſity thereof.

HIſtory hath delivered unto us the Succeſſions of all the four Celebrious Churches, *Hieruſalem*, *Alexandria*, *Antioch*, and *Rome*, as alſo from the *Aſian* Churches in the *Revelation*. An Inſtance in one will give light to all the reſt. As for example, The Church of *Alexandria*, wherein ſucceeded next to *Mark* the Evangeliſt, *Anianus*, *An. Chriſt.* 51. *Sedit An.* 22. After him *Abilius*, *An.* 77. *Sedit An.* 13. Then *Cerdon Sedit An.* 10. and *Juſtus An.* 12. Finally, there is not any Monuments more directly manifeſting the continuance of the Succeſſion of Emperours and Kings in their Royal Thrones, than there hath been for the Reſidence of Biſhops ſucceſſively in their Epiſcopal Seats and Functions, even to their dying day. Sure we are therefore that Antiquity would have explo-

See M. Selden in his Eutych.

exploded that conceit which *Tertullian* abhorred to think, (1) *That one should be a Bishop to day, and none to morrow.* The general Council of *Calcedon* also judging (2) *the Depression of a Bishop down to the degree of a Presbyter to be no better than Sacriledg.*

(1) *Tertull. Præscript. c.* 41. Alius hodie erit Episcopus, alius cras.

(2) *Calc. See above.*

SECT. XXVIII.

That the Foundation of the Deambulatory Opinion was altogether groundless.

A *Belgick* Doctor noted this Opinion as void (3) *Of any warrant from the word of God or example of Ecclesiastical History, or yet probable reason,* Whereof a Zealot for the Presbyterians hath confessed namely, (4) *That the Succession of one after another in the primitive times was after the Predecessor had slept in the Lord.* The result of all these premisses discovering the sensless

(3) *Sarau de div Min. grad. c.* 23 *ad Bez resp.* 8. Sine ulla authoritate verbi Dei, aut patrum testimonio, aut Historiæ Ecclesiasticæ exemplo, Hebdomaticam hanc præsidentiam fuisse probabile judicat

(4) *Blun. præf. ad Eccl. rect. p.* 6. Deduci successiones cæperunt cum enim post beatam πρωτοκληθέντος cujusque in Domino dormitionem ad secundum primatus devenerit, eoque de no tuo ad tertium, sibi singuli ex ordine successisse dicti sunt.

Novelty

Novelty of this Opinion, sheweth that it serveth for nothing better, than the betraying of a lost Cause.

Chap. V.

Our last Consideration is, whether this Apostolical Right of Episcopacy in some sense be called Divine?

Although the proof of the Right thereof to be according to the *Word of God*, be demonstration enough of a *Divine Right*; Yet will it not be amiss to know how far either the Judgment of Antiquity, or the Consent of learned Protestant Divines have extended their Suffrages for acknowledgment thereof. But yet first we are to satisfie our Opposites Objections in censuring this to be properly Popish.

SECT.

SECT. I.

That the Doctrine of the Divine Right of Epiſcopacy is repugnant unto Popedome and Papal Uſurpation.

NOthing hath been more common in the mouths of many adverſly affected, than firſt hearing of the *Divine Right* of *Epiſcopacy* (not without ſome horrour of mind) to impute Popery unto it, but yet not without ignorance of the Popes Uſurpation herein, which is here diſcovered (in the Margin) by the earned Profeſſor of Divinity in *Geneva* grappling with the greateſt Champion of the Pope, even that *Romiſh Goliah*, *Bellarmine* who in his defence of *Papal Right*, ſaith, (5) *That the Pope of* Rome *is immediately from Chriſt, and all other Biſhops from him*, pretending this to be patronized by Antiquity, citing that moſt antient Father *Ignatius* for his Opinion; but he was confuted by our judicious Author *Vedelius* even out of the expreſs

(5) *Bellarm. l. 4. de Pont c. 25.* Quemadmodum Apoſtoli primi erant ſub Chriſto, ſic Epiſcopi primi ſub Pontifice Romano.

words of *Ignatius* himſelf, teaching, (6) *That as Presbyters are immediately ſubject to Biſhops, ſo are likewiſe Biſhops to Chriſt.* So doth he alſo from *Tertullian*, (7) who reckoneth the like Succeſſion in the Church of *Smyrna*, where the *firſt Biſhop was ordained by the Apoſtle St.* John; which he doth from St. *Peter, in the Church of* Rome. But ſooner may the *Roman* Pope unbiſhop himſelf, than preſume to juſtifie from Antiquity, that other Biſhops, in reſpect of their firſt Original, are immediately derived from him, as by the manifold teſtimonies of the Antients alleadged expreſly already, hath appeared, and will furthermore become more undeniable when Antiquity it ſelf ſhall be heard to ſpeak by and by; in the interim we may behold the *Spaniſh* Divines ſtanding for the

(6) *Vedelius Exerc. 1. in Ign. Epiſt. ad Trall. c. 4.* Putidum hoc nimis eſt, etenim Epiſcopi non ſunt primi ſub Pontifice, ſed ſub Chriſto, niſi Bellarmino Ignatius mentitur, qui Epiſcopum nullam in Eccleſia habere poteſtatem ſupra ſe dicit hac ipſa Epiſtola ad Trall. Οἱ Πρεσβύτεροι τῷ Ἐπισκόπῳ ὡσαύτως συντασσέσθωσαν, ὁ Ἐπίσκοπος τῷ Χριστῷ

(7) *Id. ibid. c. 3.* Saltem addam Bellarminum cum dicit Papam aliter ſuccedere Petro quam alii Apoſtolis Tertulliano contradicere, qui eandem cæterorum Apoſtolorum & Petri ſucceſſionem verbis exp eſſis ſtatuit. Sic enim *de Præſc. cap.* 32. Evolvant ordinem Epiſcopotum, &c. Sic Smyrnæorum Eccleſia habens Polycarpum a Johanne collocatum refert, ſicut Romanorum Clementem a Petro ordinatum edit, ubi duo Obſerv. Primo, omnes Cathedras Catholicas habere debere Succeſſionem Apoſtolorum. Secundo, Eandem eſſe Succeſſionem Romanæ & Smyrnenſis Eccleſiæ. Verba ſunt expreſſa cum dicit ſicut, &c.

Divine

Divine Right of *Epiſcopacy* as being from Chriſt himſelf; and therefore denied to be preſent in the Council of (8) *Trent* except it ſhould be ſo decided. The *Italian* Biſhops contrarily withſtood this in the behalf of the Pope, that it might be known to be derived not immediately from Chriſt, but mediately by the Pope himſelf; Can any doubt what the Pope would determine in this Caſe? *He in his letters prohibited that Epiſcopacy ſhould be held to be abſolutely from Divine Right.* This being the Caſe, who can juſtly attribute Popery to them, who in defending a Divine Right, yet renounce and abhor the derivation thereof which is from the Pope?

(8) *D Blund' Apol. præf. p. 62. Hiſtor. de Concil. Trident. l. 7. p. 775. & 589. Sept. An. 1562, 1589, & 1596.* Hiſpanis ſe deinceps Concilio non interfuturos minitantibus, niſi Epiſcopatum de jure divino eſſe definiretur. Itali die ſequente libello porrecto ne quando definiretur petierunt: ipſe Pontifex, literis ad Legatos datis, opinionem qua Epiſcoporum Inſtitutio de jure divino eſſe abſolute dicitur, quoniam ſola ordinis poteſtas a Chriſto ſit, falſam & erroneam cenſuit; nec Julii ſequentis decima quinta (qua decretum ex Papæ ſententia cond tum promulgatum eſt) repertus eſt quiſquam qui contra hiſcere auderet.

SECT.

SECT. II.

The Judgment of Antiquity concerning the Divine Right.

WE begin with the most antient *Ignatius*, and for the vindication of the credit of this our Foreman, It is testified by (a) *Vedelius* (the *Genevan* Professor) concerning *Ignatius* his Epistles (alleadging withal the like testimonies of *Scultetus* and *Rivetus*) *That seven of them are properly his, and so genuine herein as that they take no exceptions in this Case.* Which he furthermore proveth out of *Eusebius*, *Ruffinus*, and *Hierome*: and we shall not wander out of these seven. And though all these be full of Sentences abundantly asserting the

(a) *Vedelius Apol. pro Ignat. c* 1. Nemo quod sciam negat Ignatium fuisse sanctissimum virum Ecclesiæ Antiochenæ Episcopum, & qui Christi veritati fœvissimo mortis genere testimonium præbuit- paulo supra —sanctus Ignatius Antiochenus Episcopus, ipsorum dum vivebat Apostolorum discipulus. *Id. ib. c.* 3.—Dico igitur non omnes illas duodecim Epistolas genuinas fuisse, sed septem ad Trallenses, Philadelphenses, Magnesios, Smyrnenses, Polycarpum, Ephesios, & Romanos. Patet hoc primum in eo quod veteres in scripta Ignatii, opera data & ex professo recensa non nisi septem enumerant genuinas. *Euseb l.* 3. *c* 30. Salvem has commemorat non plures, nec pauciores, *Hieron. Catal. Script. Eccl. & ejus Interpres, Sophronius, & Ruffinus. Id. ib c.* 4. *Scultetus* in Medulla Patrum, & post eum *Rivetus* ex duodecim illis Epistolis septem genuinas esse ostenderunt.

Divine

Divine Right of *Episcopacy*, yet we shall content our selves with these few wherein he exhorteth (*b*) *The Presbyters to obey the Bishops as the Vicars of Christ*; And he telleth both Presbyters and People, *That he that contemneth his Bishop is Atheistical and Prophane, and doth set at nought* διάταξιν (*that is*) *the Ordinance of Christ, and the like, as is more fully testified in the Margin.*

(b) *Ignatius in Epistol. ad Trallens.* Ὁ τούτων παρακούων ἄθεος καὶ δυσσεβὴς τὸν Χριστὸν καὶ τὸν αὐτοῦ διάταξιν σμικρύων. *Et paulo post*, Ἀιδεῖσθε καὶ τὸν Ἐπίσκοπον ὑμῶν ὡς Χριστὸν, καθ' ὃ ὑμῖν οἱ μακάριοι διετάξαντο Ἀπόστολοι. *vide Scultet. Observat. in Titum ubi hæc citantur. Id. Epist. ad Smyrnens.* Οἱ διάκονοι τοῖς πρεσβυτέροις, οἱ πρεσβυτεροι τῷ ἐπισκόπῳ, ὁ ἐπίσκοπος τῷ Χριστῷ.

(c) *Cyprian* is our next Witness, who tells us, *That the constituting of Bishops over the Church with Authority to govern all Acts therein, is done by Divine Law*, So he. With many other expressions to the same effect, for which again I refer you to the Margin. We pass to *Origen* (our next Witness) who saith of the publick Governours of the Chur-

(c) *Cyprian. Epist ad Laps. ep.* 27. Dominus noster cujus præcepta metuere & observare debemus Episcopi honorem & Ecclesiæ suæ rationem disponens in Evangelio, &c. Infra — Ut Ecclesia super Episcopos constituatur, & omnis Actus Ecclesiæ per eosdem Præpositos gubernetur. ——*Id. Epistol.* 65. *ad Rogat.* Quod si nos aliquid facere contra Deum debemus qui Episcopos facit, &c. ——*Id. Epist.* 55. *ad Cornel.* Ecclesiæ gubernandæ sublimis & divina potestas.

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ches of Christ, (d) *That they are in a very eminent place, because the Lord hath set them over his Family.* And again (which we alleadg as making against Romish Popedome) *That Bishops have as much interest in that saying of our Saviour* [*Whatsoever thou bindest on Earth, shall be bound in Heaven* &c.] *as St* Peter *himself.* *Gregory* Bishop of *Nazianzum* telleth his Flock of that City, (e) *That the Law of Christ had made them subject to his Episcopal Power and Jurisdiction.* (f) Athanasius, *That whosoever he be that contemns the Function of a Bishop contemneth Christ who ordained that Office.* (g) *Epiphanius* writing against that grand Antiepiscopal Presbyter *Aerius* told him, *That the Superiority of Bishops above Presbyters was founded in the word of God.* (h) An Author (under the name of *Ambrose*) speaking distinctly of Bishops, saith, *That they held the person of Christ, and therefore*

(d) *Origen. Tract.* 31. *in Matth. c.* 24. In magno fastigio qui præsunt Ecclesiis Christi, propterea quod constituit eos Dominus super familiam suam. —*Id. Tract.* 1. *in Matth.* 16. Qui Episcoporum locum vendicant, utuntur eo dicto sicut Petrus, Et Claves Regni Cœlorum a Servatore acceperunt, docentque ea quæ ab ipsis ligata fuerint, hoc est, condemnata, eadem & in cœlis ligata—dicendum eos recte loqui, &c.

(e) *Gregor. Naz. Orat.* 17. Ὁ τῆς Χριστοῦ νόμος ὑμᾶς τῇ ἐμῇ σωτηρίᾳ καὶ τῷ ἐμῷ βήματι.

(f) *Athan. Ep. ad Dracont.* Καταφρονῶν τὴν διαταγὴν Σωτῆρος.

(g) *Epiph de Hær.* 3. *Tom.* 1. *Hær.* 75 Διδάσκει ὁ θεῖος λόγος τὰ ἁγία Ἀπόστολ.

(h) *Ambros. in* 1 *Cor.* 11 16. Episcopus personam habet Christi quasi ergo ante Judicem, sic ante Episcopum, qui Vicarius Dominì est, propterea reatus originem subjecta (scilicet mulier) debet videre.

our

our behaviour before them ought to be as before the Vicars of the Lord. And again, *That the Bishop is ordained by the Lord the light of the Church.* Another under the name of (i) *Augustine* (as hath been said) judged it a matter that none could be ignorant of, *That Bishops were instituted by Christ, who instituted Bishops when he ordained the Apostles, whose Successors the Bishops are.* (k) *Hierome* thus far agreeth with him, to wit, *That Bishops in the Catholick Church supply the place of the Apostles.* And what else meant that, which hath been before alleadged out of the Canon of six hundred Fathers in the general Council of (l) *Calcedon*, which judgeth, *The Depression of a Bishop down to the degree of a Presbyter to be in it self Sacriledg?* But do any Protestant Divines of remote Churches consent to any Divine Right?

(i) *Aug Quæst vet & nov. Test. vide supra. Id. de verbo Dom. serm.* 24. Si solis Apostolis dixit [Qui vos spernit me spernit] spernite nos, nam vocavit nos, & in eorum locum constituit nos, videte ne spernatis nos, ne ad illum perveniat injuria quam nobis feceritis.

(k) *Hier. Ep. ad Marcell. adv. Montan.* Apud nos Apostolorum locum Episcopi tenent. —*Idem Ep. ad Helvid.* Episcopi stant loco Pauli, & gradum Petri tenent. (l) *Conc. Calced. Can.* 29. Τὸν Ἐπίσκοπον εἰς τὸν βάθμον πρεσβυτέρου φέρειν ἱεροσυλία ἐστι.

SECT.

SECT. III.

That two eminent Protestant Divines grant this Supposition, which is the ground of the said Truth.

THis grant and concession is freely yielded unto us by *Beza*, who (speaking of Episcopacy) saith (1) *If it did proceed from the Apostles, then certainly I should not doubt to attribute it wholly (as all other Apostolical Ordinances) to divine disposition.* Another (who is also a professed Advocate for the Presbyterians) granteth as freely as the former, (2) *That if Episcopacy be from the Apostles, then doubtless it is of Divine Right.* But that Episcopacy had its Apostolical institution, hath been sufficiently ratified unto us through this whole Discourse, both from Testimonies of Antiquity, from general Consent of Protestants of Reformed Churches, and above all, from the clear Evidence of the Scriptures themselves, the Repetition whereof would be superfluous,

(1) *Bez. resp. ad Savar. de div. Min. grad. c. 23. resp. 10.* Certe si ab ipsis Apostolis profecta esset hæc mutatio, non vererer illam (ut cæteras Apostolicas Ordinationes) Divinæ in solidum dispositioni tribuere.

(2) *Wal. M. ff. de Episc. & Presb. p. 422.* Si ab Apostolis est, juris utiq; est divini.

perfluous, the rather, becauſe theſe our foreſaid Oppoſites will eaſe us of that labour: for Mr. *Beza* himſelf confeſſeth, (3) *That it is a Cuſtome not to be reprehended, of ſetting one of the Presbyters over the reſt, which was uſed* (ſaith he) *from* Mark *the Evangeliſt in the Church of* Alexandria. So he. Now then whether we ſay with *Hierome*, (4) *That this Epiſcopacy was in* Mark *becauſe the firſt Biſhop*, or in *Anianus* who was conſtituted by *Mark*, as *Eutychus* relateth; or with *Beza* that it was from *Mark as a thing irreprehenſible*; It muſt needs be judged to be from the Ordinance of the Apoſtles, and conſequently Divine. We have yet ſomewhat more.

(3) *Bez. ib. Reſp.* 11. Reprehendi non debet vetus mos in Alexandrina Eccleſia, jam inde a Marco Evangeliſta obſervatus, ubi viſum eſt quod ſingulorum fuit ad unum transferre.

(4) *Hier. de ſcript. Eccleſ.* Marcus erat Alexandrinæ Eccleſiæ primus Epiſcopus. *Id. in Proœm. in Matth.*

SECT.

SECT. IV.

That Episcopal Prelacy hath been directly acknowledged by Protestants of remote Churches to be of Divine Right.

(1) *Luther. Tom. 1. fol* 309. *Resol. ejus super Propositt. Lypsi. disp. Concl.* 13. Probo quamlibet Civitatem habere debere proprium Episcopum jure Divino, &c.

(1) *Luther* proves this directly and Categoricallly saying, *That every City ought to have its proper Bishop by Divine Right*; grounding his Argument upon *Titus* 2. 5. Who was commanded to ordain *Elders* in every City; which *Elders* (saith he) *were Bishops as* Hierome *witnesseth, and the subsequent Text doth manifest.* Yea and St. *Augustine* describing a Bishop concurreth with them saying, *It was a City*, as if he should have said, *it was not a mere Presbyter, but a Bishop which is here spoken of, because Bishops were over Cities.* Thus far *Luther*; his Tractate being a Resolution, his Sentence the Conclusion, and his words plainly distinguishing *Bishop* from mere *Presbyter*, and alleadging from Scripture, a divine Right of Episcopal

pal Function, as clearly, as either our Oppoſites can diſlike or we deſire.

Accordingly (2) *Bucer* a man of great Learning and Piety) ſaith, *That theſe three Orders of Miniſters in the Church, Biſhops, Presbyters, and Deacons were for inſtitution from the Holy Ghoſt, and for Continuance perpetual, even from the Beginning.* The learned Profeſſor in the Palatinate (3) *Scultetus*, hath Profeſſedly and Poſitively concluded Epiſcopacy to be of *Divine Right, by* (as he ſaith) *efficacious Reaſons, clear Examples, and excellent Authorities.* And he hath been as good as his word, as in divers foregoing Sections hath been made manifeſt; upon which Subject likewiſe a moſt learned (4) *Belgick* Doctor wrote a whole book, urging therein very many Arguments, both from Scripture and Antiquity, and aſſoiling the Objections to the contrary.

(2) *Bucerus de vi & uſu Miniſt. prout citatur a Saravia. Tractat. de diverſ. Miniſt. grad. cap. 16. ad Bez. Reſponſ. 7.* Itaque hi ordines Miniſtrorum in Eccleſiis perpetui, & a Spiritu Sancto ſtatim initio conſtituti ſunt Epiſcoporum, Presbyterorum & Diaconorum.

(3) *Scultetus Obſervat. in Titum, cap. 8.* Regimen Epiſcopale eſſe Divinum moveor aſſeverare efficacibus Rationibus & Exemplis illuſtribus & autoritatibus prælatis.

(4) *Saravia. Tractat. de diverſ. Miniſt. grad. per totum.*

Ægidius Hunnius (Divinity Professor in the University of *Marpurg*) speaking of Episcopacy in the Apostles times, saith, (5) *That* Paul *did ordain* Titus *General Superintendent* (that is *Archbishop*) *of all the* Cretian *Churches*; and thereupon concludeth, *That the Order and Degree of Episcopacy is a thing not lately invented, but received in the Church even from the very times of the Apostles.* Wherein he is seconded by (6) *Hemingius* (a very Learned Divine) whose Observation upon *Titus* 1. v. 5. is *That to the end that Anarchy might be avoided, and all things done Decently and in Order, the Apostle would have some one to ordain Ministers, to dispose all things in the Church, and to take care lest Hæresie should arise.*

(5) *Hunnius in Epistol. ad Titum. apud Sarau. cap.* 16. *Responsi.* 7. Paulus Titum Generalem Superintendentem Creticarum Ecclesiarum ordinat, &c. *& infra*, Deus requirit ut inter ipsos Ministros sit ordo & gradus, &c. *& infra*, Qui Ordo & Gradus non recens introductus est, sed inde ab Apostolorum temporibus in Ecclesia receptus fuit.

(6) *Hemingius in Tit.* 1. 5. Est autem observandum hoc primum quod Paulus non vult Anarchiam in Ecclesia, sed quo omnia fiant Ordine & Decenter; vult aliquem vita & doctrina conspicuum præesse Ministris ordinandis, & recte disponendis omnibus in Ecclesia, qui caveat ne quid Hæresium oriatur.

The worthily renowned Doctor *Gerard* speaks no less than the former

mer; proving (7) Episcopacy (as distinct from Presbytery) to be of Divine Right not only in respect of the Original as proceeding from the diversity of Gifts, but also in regard of the End, *The avoiding of Dissension and Schism in the Church.* Yea, and even the Church of *Geneva* it self will afford us a Testimony or two from the pen of the Mirrour of Learning Mr. *Isaac Causabon* who tells us, *That three Orders of Ministers in the Church, Bishops, Presbyters, and Deacons are founded upon the Testimony of plain Scriptures.* And again, *That Bishops are the Vicegerents of the Apostles*; Thus these learned Protestants. Nothing now remaineth but that *(nam finis coronat opus)* we have as the Seal of this Truth the Approbation of Christ himself.

(7) *Gerard Loc. Com. Tom. 6. de Minist. Eccles. cap. 5. Sect. ult. Num.* 205. Retinemus in nostris Ecclesiis, & retinendum esse censemus, Ordinem inter Ministros, ut alii sint Episcopi, alii Presbyteri, alii Diaconi. Primo, Deus ipse donorum varietates, & differentia Ordinem facit inter Ministros, &c. Secundo, Exemplum Apostolicæ & Primitivæ Ecclesiæ est ἀξιεμίμητον, sed in ea fuere distincti Ministrorum Ordines, & quidem Divinitus constituti, &c. *Id. Num.* 206. Diversitas illa graduum dependet quidem a Jure Divino, tum ratione generis quatenus necessaria est ad τάξιν & tranquillitatem Ecclesiæ; tum ratione donorum, varietate & diversitate declarat velle se ut distincti inter Ministros gradus constituantur. (8) *Causabon. Exercit.* 14. *Act.* 32. *num.* 5. Episcopi, Presbyteri, Diaconi apertis Scripturæ testimoniis sunt fundati. *Id. ibid.* Apostolorum hodie Vicarii sunt, etsi non pari potestate cum Apostolis omnes Episcopi.

Sect. V.

That Episcopal Prelacy had the Approbation of Christ himself after his Ascension into Heaven.

NEver did nor could any deny, but that every of the Angels of the seven Churches of *Asia* had the Approbation of Christ himself after his Ascension into Heaven, that Book wherein they are mentioned being called the *Revelation of Jesus Christ*, as the Author, delivered by an *Angel* to *John*, as unto Christs Scribe, commanding him to write the seven Epistles, and to direct them to the *Angels* of the *seven Churches*, two of which Angels Christ commendeth in the same Epistles for the good discharge of their Function. And is not Commendation Testimonial enough, and an Argument of his Approbation? The other five

See Revel 2, 3. &c.

Bishops

Biſhops (being more or leſs Delinquents) are reprehended for Neglect of their Cure. And is not Reproof of the Neglect of Duty in the Officers, a Juſtification, and Approbation of their Offices?

Finally, as thoſe which are faithful in their Offices are continued, ſo they that were obnoxious are threatned, *To be removed except they did repent.* So that here is no Diſplacing of any for a firſt Offence, nor yet an Eradicating the whole Order, for the particular Abuſes of ſome; For he that calleth for *Repentance* and Amendment of Life in the *Miniſters* intendeth a further execution of their *Miniſtration, and Diſcharge of their Function in theſe Angels*, which was a *Prelatical Superintendency* or *Epiſcopacy*, as hath been teſtified not only by Proteſtant Divines of the Reformed Churches fourteen in number; but alſo ſo generally that Doctor *Sculletus* (Divinity Profeſſor

of *Heidelburgh*) concerning this Approbation of Christ, saith, * *That all the most learned Interpreters have by* Angels *understood* Bishops, *nor can they do otherwise without violence to the Text.* So he.

* Angelos septem Ecclesiarum doctissimi quique Interpretes interpretantur septem Ecclesiarum Episcopos: neque vero aliter possunt, nisi textui vim facere velint. *Scultet. in Ep. ad Titum c.* 8.

All Glory be to God through Jesus Christ, the Bishop of our Souls, the Author and Finisher of our Faith, Amen.

FINIS.

THE CONTENTS.

CHAP. I.

SECT. I.

That the Church of Geneva *hath both justified, and praised our Episcopal Government in* England, *and prayed for the prosperous continuance thereof* Page 1

SECT. II.

That the Church of Geneva *disclaimed the Opinion of thinking that their Churches Government should be a Pattern for other Churches* p. 6.

SECT. III.

That also other Protestant Divines of Reformed Churches have observed the Worthiness of the Episcopal Government in England p. 7.

The Contents.

SECT. IV.

That the Episcopal Government in the Church of Christ is for Necessary Use the best according to the judgment of Primitive Antiquity p. 11

SECT. V.

The Protestant Divines of remote Churches have generally acknowledged Episcopal Government, to be for Necessary Use the best p. 14

SECT. VI.

That the Episcopal Government is far more practised among Protestants of Remote Churches, than is the Presbyterial p. 22

CHAP.

The Contents.

CHAP. II.

SECT. I.

The ſecond General Part of this full Satisfaction is concerning the Right of Epiſcopacy, which is to accord to the Word of God, *which is the ſecond reſerved Condition in the Common Covenant.* p. 24

SECT II.

Firſt, That no Antient Father hath been juſtly objected as gainſaying the Apoſtolical Right of Epiſcopacy, no not Hierome. p. 26

SECT. III.

That Auguſtine *objected againſt the Apoſtolical Right of Epiſcopacy is directly for it.* p. 31

SECT.

SECT. IV.

Thirdly, Gregory Nazianzen *a Primitive Father, who is verbally objected against Episcopacy, doth really contradict the Objectors.* p. 34

SECT. V.

That Clemens, *one of the most Antient of Fathers objected, proveth to be a Counterwitness against the Objectors* p. 37

SECT. VI.

The justification of Episcopal Prelacy by the Universal Practice of the Church Christian, in times approaching towards Primitive Antiquity. First, By condemning Aerius *the only famous Adversary against Episcopal Prelacy in those times* p. 42

SECT.

The Contents.

SECT. VII.

That in the time of the foresaid Fathers the whole Church of Christ held the Derogation from Episcopal Prelacy to be Sacrilegious P. 45

SECT. VIII.

That the immediate Succession of Bishops from the daies of the Apostles, is liberally confirmed unto us by Learned Protestant Divines, albeit sufficiently Presbyterial P. 47

SECT. IX.

That there was an immediate Succession of Bishops from the Apostles times, proved first, because no time can be assigned wherein it was not in use. P. 48

SECT. X.

That the whole Church Christian did profess and practise the Apostolical Right of Episcopacy P. 55

CHAP.

The Contents.

CHAP. III.

After these our Evidences from Primitive Antiquity, according to our precedent Method, we are to contemplate of the Cœlestial Sphear, the Word of God it self p. 59

The Right of Episcopacy *discussed by the* Word of God. ib.

SECT. I.

Against the first Objection from the Identity of Names (as they call it) of Bishops *and* Presbyters *in Scripture* p. 60

SECT. II.

That the former Objection is rejected by the choicest and most acceptable Divines, which our Opposites themselves can name p. 62

SECT.

The Contents.

SECT. III.

The ſecond Objection out of Scripture in that place. Phil. 1. 1. With the Biſhops and Deacons, *&c. is repugnant to the general Expoſitions of Antient Fathers* p. 64

SECT. IV.

The third Objection is againſt the Appropriation of the word Biſhop *unto one, which Appellation is ſhewn to be moſt juſtifiable.* p. 67

SECT. V.

The laſt Objection, 3 John, 9. p. 72

CHAP.

CHAP. IV.

Our Propositions grounded upon the Word of God. Our first Evidence out of the Epistles of St. Paul p. 73

SECT. I.

That the Presbyterial Order was always subsistute to an higher Government, as first to the Jurisdiction Apostolical ib.

SECT. II.

That divers of the Apostolical Disciples were even in their times both in Dignity and Authority Superintendents over Presbyters p. 76

SECT. III.

That the aforesaid Apostolical Disciples were as Bishops over the Presbyters. Among whom were Timothy, *and* Titus *by Evidence from Scripture* p. 78

SECT.

SECT. IV.

That Timothy *and* Titus *were properly, and distinctly* Bishops, *notwithstanding their Title of* Evangelists, *as is confessed by Protestant Divines of remote Churches* p. 81

SECT. V.

That Timothy *was Bishop of* Ephesus, *notwithstanding that objected Scripture,* Act. 20 p. 88

SECT. VI.

That Timothy *and* Titus *were both of them properly Bishops, by the judgment of Antiquity* p. 91

SECT. VII.

That Protestant Divines of very great esteem have acknowledged Timothy *and* Titus *to have been properly Bishops* p. 94

SECT.

The Contents.

SECT. VIII.

The Second Evidence from Scripture, for proof of Epiſcopal Prelacy, is out of Chriſts Epiſtles, To the Angels of the ſeven Churches of *Aſia*, [To the Angel of the Church of Epheſus] write, *&c.* Chap. 2. 1. p. 97

SECT. IX.

That the firſt Expoſition of our Oppoſites, by Angel *underſtanding the* whole Church, *is flatly repugnant to the Context.* p. 98

SECT. X.

That the ſecond Expoſition is, in interpreting the word Angel, *to ſignifie the Order of* Presbyters *in the Church. The ſtate of which Queſtion is ſet down by our Oppoſites* p. 100

SECT.

The Contents.

SECT. XI.

That the Objections, made for this Exposition, are confuted by their own best approved Protestant Authors p. 101

SECT. XII.

Their second Reason confuted by their own alleadged Author p. 103

SECT. XIII.

Their third Argument likewise confuted by their own Chiefest Author. p. 106

SECT. IVX.

Their fourth Argument confuted by the same their own much applauded Author p. 108

SECT. XV.

The fifth Objection (as a body in a Consumption) languisheth in it self p. 111

The Contents.

SECT. XVI.

Their laſt Argument ſtandeth confuted by their own ſelves p. 112

SECT. XVII.

Our Arguments to prove that the word Angel, *in the aforeſaid Epiſtles of Chriſt, ſignifyeth an individual perſon, as a* Prelate *over* Presbyters p. 114

SECT. XVIII.

Arguments in ſpecial collected from the Texts p. 116

SECT. XIX.

The ſecond kind of Arguments, taken out of the Doctrinal Teſtimonies of Antiquity p. 119

SECT.

The Contents.

SECT. XX.

That Hiſtorical Evidence from Antiquity demonſtrateth what Biſhops ſome of theſe Angels *perſonally were by their proper names, and from them ſome of their Succeſſors* p. 121

SECT. XXI.

A Torrent of Proteſtant Divines of the Reformed Churches conſenting to the ſame Expoſition, of an Individual Perſon having Prelacy over Presbyters, under the name of Angels p. 128

SECT. XXII.

The ſecond of our Engliſh Proteſtant Divines, in the Opinion of our Oppoſites, as competent Witneſſes as any p. 131

SECT. XXIII.

Of two notable Subterfuges of our Oppoſites, What they are. p. 132

The Contents.

SECT. XXIV.

Againſt the Oppoſites Exception to Epiſcopal Juriſdiction from Scripture p. 134

SECT. XXV.

That Epiſcopal Government *exerciſed in the Primitive Church was* Authoritative 138

SECT. XXVI.

That the perſonal continuance of Epiſcopacy *was during life, againſt the moſt novel Figments to the contrary* p. 141

SECT. XXVII.

That the Novelty of this Opinion of a Deambulatory Prelacy evinceth the Falſity thereof. p. 144

SECT.

The Contents.

SECT. XXVIII.

That the Foundation of the Deambulatory Opinion was altogether groundleſs p. 145

CHAP. V.

Our laſt Conſideration is, Whether this Apoſtolical Right of Epiſcopacy may in ſome ſenſe be called Divine? p. 146

SECT. I.

That the Doctrine of the Divine Right of Epiſcopacy is repugnant unto Popedome and Papal Uſurpation p. 147

SECT. II.

The Judgment of Antiquity concerning the Divine Right p. 150

SECT.

The Contents.

SECT. III.

That two eminent Protestant Divines grant this Supposition, which is the ground of the said Truth. p. 154

SECT. IV.

That Episcopal Prelacy hath been directly acknowledged by Protestants of remote Churches to be of Divine Right. p. 156

SECT. V.

That Episcopal Prelacy had the Approbation of Christ himself after his Ascension into Heaven p. 160

FINIS.